A SILVER WATCH-BELL,

The ſound vvhereof is able (by the Grace of *GOD*) to vvin the moſt profane worldling, and careles liver (if there be but the leaſt ſparke of Grace *remayning in him*) *to become a true Chriſtian indeed: that in the ende*, he may obtayne everlaſting SALVATION.

Wherevnto is adjoyned a Treatiſe of the holy Sacrament of the LORDS Supper, in part augmented.

BY THOMAS TYMME.

The ſeaventeenth Impreſſion.

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To all vveake Christians, vvho haue a desire to bee saved.

IT *is a necessarie Rule in Policie, dearly beloved in our* LORD *and Saviour* IESVS CHRIST, *that those Cities should bee guarded round, which are besiedged round: and it was* Cambyses *counsell also, That Citizens, who would keepe their Cities in safety, and flowrishing estate, should ever be watchfull, as if the Enemies were approaching. As this is good policie for Cities, or garison Townes; so also* CHRIST IESVS, *in the* Gospell, *knowing that His* Church *should haue many Enemies; and fore-seeing the danger that might come vnto it by Securitie; commendeth, and commandeth,* Watchfulnesse *to His Disciples and Ser-*

vants: for Security hath ever greatly endamaged the Church *of GOD.*

Securitie *made* Bethel, Bethaven: *the sweete Valley, a Valley of salt:* Sion, *a Den for Foxes: and* Hierusalem, Hieruschia: *that is, a most homely and unpleasant place. And who seeth not, that the great number of Men at this day, are so lulled asleepe in the Chaire of* Securitie, *by the loue of the* World, *by the sinfull delightes of the flesh, by the subtile suggestions of Satan, (which they suspect not) that they cã as hardlie be awaked, as* Endymion *from his endlesse sleepe? In the one Eare,* Securitie *sounding,* It is not yet time to repent: *in the other Eare,* Presumption *singing,* It vvill be time still. *And thus, with the Dolphin, they swim in Delights, when Destruction is neareſt: Till at last,* Desperation, *the handmaid of* Securitie, *playeth her part, sho weth them the Houre-glasse, and woefullie telleth them,* The time is past; It is too late novv to repent. *O Wofull Saying! The consideration hereof, mooved mee, Christian* Reader, *according to my simple Arte, and Skill, to frame this Booke, as a* Watchbell,

to sound

to ſound in the Eares of all Men, not a ſtroke alone, but twelue, in twelue ſeuerall Chapters: vvhich may ſerue as the vvheeles of a WATCH-BELL, *to enforce it to yeeld foorth the more ſhrill ſound; there-by to awake the moſt drovvſie-hearted ſinners, from their ſecuritie, and careleſſe liuing; to enter into conſideration, hovv their caſe ſtandeth vvith* GOD: *& finding themſelues, by their forepaſſed vvicked life, not vvorthie of the leaſt of* GOD'S *Mercies, they may reforme their liues, & ſeeke ſpeedilie to be reconciled vnto our* LORD *and Saviour* IESVS CHRIST.

And, I doe heartilie vviſh, that this labour of mine, may be vnto all thoſe vvhich deſire to be Heyres of the everlaſting Kingdome of CHRIST, *ſo ſweet a Recreation in Soule, as vvere the twelue Fountaines of vvater in* Elim, *to the people of* Iſrael, NVM. 33. *And that it may yeeld an healing Plaiſter, to everie vvounded Soule; no leſſe effectuall, than the leaues of the Tree of Lyfe, (vvhich bare twelue ſeverall Fruits) to heale the Nations.* APOC. 22.

Reade it, therefore, diligentlie, and vvith a ſingle Heart; and I doubt not, but, in the

ende, thou vvilt finde that profit and benefit by it, as ſome vvell-diſpoſed haue done heere-to-fore: vvho haue voluntarilie confeſſed, that it vvas the firſt meanes, vnder GOD, that vvrought their converſion; and haue bene verie importunate Suters, for reprinting the ſame: vvhere-in I haue done my beſt indeavour; & commend the fruit & good ſucceſſe thereof vnto GOD. And therefore, to Him I vvill ever pray, that it may mightilie vvorke (by the aſſiſtance of His holie Spirit) the like effect in manie; that the number of His Church *may be daylie increaſed.*

AMEN.

* * *

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A Silver WATCH-BELL.

CHAPTER I.

Of the Shortneſſe, Fraylrie, and Miſeries of Man's lyfe.

THis preſent tranſitorie lyfe, in the Scriptures is called a Pilgrimage, a Travell, and a Way; becauſe it continuallie plyeth vnto an ende. For, as they which are carried in Coaches, or ſayle in Ships, doe finiſh their Voyage, though they ſtill ſit and ſleepe: even ſo, everie one of vs, al-be-it we be ſtill buſied about other matters, and perceive not how the courſe of our lyfe paſſeth away, (being ſometime at reſt, ſometime idle, ſometime in ſport and dalliance:) yet

Gen. 4. 7. Sirac. 40. Pſalm. 1.

our lyfe alway wasteth, and we, in pas-
sing speede, hasten towards our ende.

2 The way-faring man travelleth apace,
and leaveth manie things behind him. In
his way he seeth stately Towrs and buil-
dings: he beholdeth them a-whyle; he ad-
mireth them, & so passeth from them: after-
wards he sees Fields, Medows, flowrishing
Pastures, and godlie Vinepards. Upon
these also he looketh a-whyle, wondreth at
the sight, & so passeth by. Then he meeteth
with fruitfull Orchards, greene Forrests,
sweet Rivers, with silver streams, and be-
haveth himselfe as before. At the length he
meeteth with Desarts, hard ways, rough, &
unpleasant, foule, and over-growne with
Briers & Thorns: here also he is inforced,
for a tyme, to stay. He laboureth, sweateth,
and is grieved. But when he hath gone a-
whyle, he over-cōmeth these Difficulties,
& remembreth no more the former griefs.

3 Even so it fareth with vs: one while we
meet with pleasant & delightful things; an-
other while with sorowful & grievous cros-
ses: but they all in a moment passe awap.

4 In like maner; some one is cast into pri-
son; the same is tormented, vexed, & afflicted,
he now in the Brambles, a troublesome
place; but he shal quickly come forth again,
and then he will forget all his miserie.

5 Farther-more; in high wayes and fot-paths, this cõmonlie we ſee, that where one hath ſet his foot, there ſone after another taketh his ſtep, a third defaceth the print of his Predeceſſors foot, & then another doeth the lyke: Neyther is there anie one which long tyme holdeth his place. And, is not Man's lyfe ſuch? Aske (ſayth Baſil) thy Fields and Poſſeſſions, how manie names they haue now changed. In former ages they were ſaid to be ſuch a man's, then his, afterwards another's: now they are ſayde to bee this man's, and, in ſhort tyme to come, they ſhall bee called I can not tell whoſe Poſſeſſions. And why ſo? Becauſe Man's lyfe is a certayne way, where-in one ſucceedeth and expelleth another.

6 Beholde the Seats of Eſtates and Potentates, of Emperours and Kings: How manie, in everie Age, haue aſpyred to thoſe Dignities? And when they haue attayned them, after long labours and travels, in ſhort time they are compelled to giue place to their Succeſſors, before they had well warmed their ſeat. Yeſterday one reigned, to day he is dead, & another poſſeſſeth his Throne: to morow this man ſhall die, & another ſhall ſit in his ſeat: none as yet could there-in ſit faſt. They all play this part, as

on a Stage; they ascend, they sit, they salut
they descend, and suddenlie they are gone.

7 Therefore, dearly beloved, mans life, i
a way, & a seducing way to them which fo
get themselues ẏ they are Pilgrimes, an
Trauellers, and doe stand too much vpo
those things which are occurrent in the
iourney, with long delay: for the night wi
come, and it will come quickly, wherein n
man can walke: and these men shall no
come vnto that heauenly Hierusalem, bu
shalbe a prey for ẏ wild Beasts which wal
in the night, and for the infernall Wolues.
For the which cause, our Sauiour Chri
Iohn. 12. cepeth in the Gospell, Walke while ye hau
the light, lest the darknes come vpon you.

8 There is nothing ẏ doth so euidentl
set before mens eies the deceits of the wor
and the vanity of thinges present, as doth
the due and diligent cõsideration of the in
certainty, shortnes, frailty and other grie
uances and calamities of mans life. For
all humane pride, and the whole glorie and
abundance of the world (hauing mans life
for a stay and foundation) can certainly n
longer endure, than the same life abideth.
So that riches, dignities, honours, offices,
and such like, which men here in earth ham
a great regard of, doe many times forsak

a ma

a man, hée being yet aliue, & doe neuer continue longer with him than vnto ỹ Graue: For then when the foundation fayleth, the whole building muſt needes fall.

Witneſſe the death of many thouſãds of late among vs, and let our merciſull deliueráce, never, O never, bee forgotten.

9 These clay Tabernacles (as Iob calleth them) doe faile daylie. The Prophet Dauid therefore compareth our lyfe to the fat of Lambes, which waſteth away in the roaſting & to a new coate, which ſone wareth old, and is eaten with moaths: Elay, to graſſe, and the flowre of the field, which to day flowriſheth, & to morrow is cut downe and withered: Iob, to the burning of a Candle, which in ỹ end annoyeth, and then everie man cryeth, put it out. What thing elſe is mans life but a Bubble, vp with the water, and downe with the wind? What then is to bee thought of humane pompe and glorie, the which is more tranſitorie, and fraile, than life it ſelfe?

10 This conſideration, verilie hath opened the eyes of many: and hath brought to paſſe in them, that they begin to wonder at the common blindneſſe of men: the which effect that it may worke in vs, let vs call to minde a few things concerning the brevity and miſeries of Mans life. And to the end our meditation may haue an order, and ỹ we may keep the parts thereof in memory,

Humbling themſelues before the Lord in prayer.

it shall principallie consist vpon the words of holie Iob, written in the beginning of ẏ fourteenth Chapter of his booke; where he saith thus: Man that is borne of a woman, is of short continuance, and full of miseries; hee shooteth foorth as a flower, and is cut downe; hee vanisheth also as a shadow, and continueth not.

11 To the ende wee might want nothing in this description of humane calamities it seemeth that his purpose was to begin wt the verie matter it selfe, of the which man was made. For he saith not, *Vir*, but *Homo*, that hee might expresse the basenesse of the matter, of the which this most proud creature was made. For he is called *Homo, ab humo*, because hee was created and made of the earth. Neither was he made of the best of the earth, but of the slime of the earth, (as the Scripture testifieth) beeing ẏ most filthie and abject part of the earth: among all bodies the most vile element. Among all the elements, the earth is the basest: among all the parts of ẏ earth, none is more filthie and abject than the slime. Wherefore man was made of that matter, then the which there is nothing more vile and base.

12 And whereas he saith, that hee was borne of a woman, hee hath in few words com-

comprehended manie miseries of humane condition. For first of all, our verie fashioning & originall is so impure and vncleane, that it is not for chaste eares to heare, but to be passed over in silence, as a thing most filthie & horrible to be told. This one thing I say, Man's conception, is so foule, ý our most mercifull Lord, taking vpon him all our sorrowes & calamities for our redemptiõ, would in no wise beare this: & although he vouchsafed to take vpõ him our humane nature, and to suffer manie reproches of his enemies, as to be mocked, blasphemed, spet vpon, bound, whipped, and in the end most shamefullie crucified: yet he thought it vnseeming his Majestie, to be conceived in the wombe of the blessed virgin Mary, after the same sinfull manner that other men be

13 Farthermore, after that man is once conceived, doth he not endure great calamities in his Mothers wombe, as it were in a filthy & vncleane prison, where everie moment he is in perill of his life? At ý last, he is borne naked, weak, ignorant, destitute of all helpe and counsell, not able to goe, to speak, nor to helpe himselfe: all ý he can do, is to cry, & ý is to set forth his miseries: for he is borne to labour, a banished man from his coũtry, ýenemy of God, in possibility to

liue a few dayes, & the same few dayes full of misery, devoyd of all quietnesse and rest.

14 Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be borne to Pride, who mingleth and confoundeth al things, who overturneth, troubleth, and subdueth kingdoms, he turmoyleth the Seas, and thinketh not the whole World sufficient for him.

15 Iob saith farther, that man is of short continuance. Behold another calamitie of mans body: the building is scarce finished, but it is readie to totter and to fal: and sure it is, ere long to fall. Man is scarce entred into the World, when as he is admonished to remember his departure out of the same again. The dates of man (saith the Prophet David) are threescore yeares and ten: and though some be so strong, that they come to fourescore yeares, yet is their strēgth then but labour & sorrow, &c. Therefore the sum of our yeares, whereunto al do not attaine, is threescore yeares & ten; the stronger bodies somtimes continue till fourscore. Frō which yeares, first of all, if we deduct those yeares which Infancy & Childhood spēdeth for all that time we liue not like men, neither are governed with Reason & Counsell, but

Psal. 90.

but are carried with a certaine violent motion, Like vnto brute Beasts, which are devoide of reaſō & vnderſtanding. If alſo we tak away ẏ time which paſſeth away when we ſlæpe, (for ſlæping, we liue not the life of beaſts when they wake, much leſſe of mē) ẏ time wil rather ſeme a liuing death, than a liuelie life: If I ſay, we deduct al the time of Childhood and ſlæpe, that which remaineth will ſcarcelie amount to 40 years. And of theſe 40 yeares we haue not one moment of time in ſuch wiſe in our power, ẏ we can aſſuredlie ſay, ẏ we ſhall not die therein. For whether we eate, drinke, or ſlæp, whether we be in labour or in reſt, we are alwayes in perils. Wherefore not without cauſe, our Sauior cryeth ſo often in the Goſpel, watch, becaus ye know not the day, nor houre. The which is as much, as if hee had more plainly ſaid becauſe ye know not the houre, watch every houre: & becauſe ye know not the day, watch every day; & becauſe ye know not the moneth, & the yeare, watch therefore every moneth, and yeare. Mark. 13.

16 And to make this matter more plaine by a ſimilitude: if thou ſholdſt be requeſted to a feaſt, and being ſet at the Table, ſeeſt before thee many & ſundry ſorts of meates, a friend of thine ſecretlie admoniſheth thee, that

that among so manie daintie dishes, there is one poysoned: what in this cause wouldest thou doe? Which of them darest thou touch or taste of? wouldst ỹ not suspect them al? I think though ỹ wert extreame hungry, thou wouldst refraine from all, for feare of that one where the poyson is. It is made manifest vnto thee alreadie, ỹ in one of thy forty years, thy death lyeth hidden frō thee, & thou art vtterlie ignorant which ỹ yeare shalbe: how then can it be, but that ỹ must suspect them all, and feare them all? O that we understood ỹ shortnesse of our life? How great profite & commoditie should we then recriue by the meditation thereof?

17 The Peacoke, a glorious fowle, when he beholdeth that comelie fan & circle which he maketh of the beautifull feathers of his taile, he resorteth, he jetteth, and beholdeth everie part thereof: but when he loketh on his feet, which he perceiveth to be blacke, foule, he by & by with great mislyking, vaileth his top-gallant, & seemeth to sorrow. In like manner, a great many know by experience, that when they see themselues to abound in riches & honours, they glorie & are deepelie conceited of themselues, they praise their fortune, & admire themselues, they make plots, & appoint much for them-

selues

ſelus to perfoꝛme in manie yeares to come: this yeare they ſay, wee will beare this office & the nexꝛt yeare ẏ: afterward we ſhall haue the rule of ſuch a Pꝛouince: then we wil build a pallace in ſuch a citie, whereunto we wil adioyne ſuch Gardẽs of pleaſure, & ſuch vineyards: & thus they make a verie large reckoning afoꝛe-hand, who if they did but once behold their feete, if they did but thinke vpon the ſhoꝛtneſſe of their life, ſo tranſitoꝛie & vnconſtant, how ſone would they let fal their pꝛoud feathers, foꝛſak their arrogancy, and change their purpoſe, their minds, their lyues, and their manners?

18 And this bꝛevitie and inconſtancie of life, is appointed vs beſoꝛe wee bee boꝛne. Foꝛ man is ſcarce conceiued, when as hee is condemned to death: and when he commeth out of the wombe, hee commeth out of pꝛiſon, not to be frꝛe, but to vndergoe the croſſe. And we doe tend and haſten, as it were to death, ſome at one miles end, ſome at two, and ſome at thꝛee, & otherſom when they haue gone further. And thus it commeth to paſſe, that ſome are taken out of this lyfe ſoner, and ſome tarrie longer. Since then the caſe ſtandeth thus, who can ſufficientlie wonder at our madneſſe? Foꝛ we are going, as it were to the gibbet, and we

we daunce, wee laugh, and reioyce in the way, as if we were secure from all manner of evils. But we are in this error, because we know not the shortnesse of our life.

19 Here then we see two wonderfull and monstrous things: one is, that man being scarcelie borne, dieth; when as notwithstanding, he hath a forme & shew of immortalitie: of other things, how long they retaine their forme, so long they remaine. A house falleth not, all the time that his forme and fashion lasteth. The brute beast dyeth not, except first he forgoe his life, which is his forme. But man hath a forme which never is dissolved, (namely a mind, indued with reason) and yet he liveth a very short time.

20 But yet there is another thing to be seene, far more monstrous in this creature, that whereas he is endued with reason and counsell, and knoweth that his life is like vnto a shadow, to a dreame, to a tale that is told, to a watch in the night, to smoake, to chaffe which the wind scattereth, to a water Bubble, and such like fading things, and that life to come shall never haue end: He yet nevertheless setteth his whole minde most carefully vpon this present life which is to day, and to morrow is not: but of the life which is everlasting, hee doth not so much

much as thinke. If this be not a Monster, I know not what may be called mõstrous.

21 Thus having sæne the shortnesse and mutability of mans life, let vs now also see the misery thereof. Man (saith holy Iob) being borne of a woman, is of short continuance, and full of miseries. Every word hath a great Emphasis: Hee is full of miserie, even from the sole of the foot, to the crowne of the head; not only the bodie, but the mind also, so long as it is captived in the prison of the body. Thus no place is left empty and free from miseries.

22 Mans miseries are many and great: there is no member, no sẽce, no one faculty in man, so long as he is heere vpon earth, which suffereth not his hell. Nay, all the elements, all living creatures, all the Deuils, yea the Angels, and God himselfe also bend themselues against man for sinne. To begin with the sence of feeling: with how many kindes of Fevers, Impostumes, vlcers, sores, & other diseases, is it afflicted? The volumes of Phisitians are ful of diseases, and remedies for the same; and yet for all this, they are daily new diseases, and new remedies found out for them: and among the remedies themselues, it were to be wished, that there were one to be found that were

were not more vehement to vexe the sick then the disease it selfe. Long fasting, an extreame hunger, is a bitter medicine. The cutting of Veines, the incision of wounds and sores, the cutting off of Members, the searing of flesh and sinewes, ỳ pulling out of teeth, are remedies for griefes and diseases: but yet such, ỳ manie had rather chuse to die, then to vse these and such like remedies. Furthermore immoderate heat, exceeding cold, one while too much drought, another while excesse of moysture, doth offend and hurt the verie sence of Feeling.

23 The sence of Tasting is most of all troubled with hunger and thirst: and many times medicines and meats that are bitter, sharpe salt, and vnsavory, doe distemper it.

24 The sence of Smelling is compelled to endure and suffer manie tymes all manner of stinkes, all vapors and fogges, and thinges of bad scent.

25 As touching the sence of Hearing, what ill tydings, how manie cursed speakings & injuries doth it beare, which lyke sharpe swords doe pierce the heart.

26 The sence of Seeing, how manie things doth it behold which it would not: and how manie thinges doth it not see, which it desyreth.

27 As

27 As for Thought, how manie horrible & fearfull things doth it imagine and feigne?

28 What shall we say of vnderstanding? to what innumerable sort of errors is it subject? So as it seemeth to be like vnto a little child, to whom a tedious & verie hard knot to be dissolved is delivered, & hee contendeth what he can to vndoe it: & when the knot beginneth in one part to be opened, he sheweth it and rejoyceth, and seeth not that the knot in the other part is more fast shut: So in like manner, God hath made this generality of all things, & hath set the same before mans mind, to be considered, & saith, Seeke & search out the reasons, & the causes of all these things if thou canst, when as indeed the trueth of the thing is more secret & profound then mans vnderstanding (being placed in ỹ prison of the body) can reach vnto. This is the cause that the Philosophers and worldlie wise-men, have fallen into so manie and sundry sects, & dissentions about things even of least moment. And they doe so contend among themselues, vntill falsehood, having put on the habite and vizour of trueth, deceiveth them all. Hereunto accordeth ỹ saying of the Preacher, chap. 3. God hath set the world in their heart. Or, God hath given them the world to dispute of,

yet

yet cannot man find out the worke that God hath wrought from the beginning even to the end. Be not curious therefore, saith Sirach, Chap. 3. vers. 24. in superfluous things: for many things are shewd vnto thee aboue the capacitie of man. And yet we see, that ý most ignorant doe many times soonest intend heerein, rushing into those matters whereof they haue no knowledge, and not thing belonging vnto them. They will build Tabernacles with Peter, and lay platformes for the Church whereof they haue no skill. Every common person will be an Agrippa ouer Paul, and euery womã a Bernice, and euery meane person make a shew of a Consistory, to controll a State, forgetting the Prouerbe, *Ne sutor vltra crepidam.* The shoomaker is not to exceed his Pantofle.

29 But a greater misery as yet holdeth our actiue and practising vnderstãding: for how many meanes, how many reasons and waies doth it deuise to climbe vp higher, to grow in the opinion and estimation of men? For the which cause, the Prophet Dauid in his Psalmes saith ý our whole life is like a Cop-web. For as the Spider is occupied all his life time in weauing of Cop-webs, and draweth out of his own bowels those threeds wherewith he knits his nets

to catch Flies: and oftentymes it commeth to passe, that when the Spider suspecteth no ill, a servant that goes about to make clean the house, sweepeth down both the cob-web and the Spider, and throweth them together into the Fire: Evē so, the greatest part of men consume their whole tyme, spende all their wit and strength, and labour most paynfullie, to haue their Nets in readinesse, with the which they may catch the Flies of Honors & of Riches. And when they glorie in the multitude of Flies, which they haue taken, and promise vnto themselues rest in tyme to come, behold Death (Gods Handmayd) is present, with the besome of divers sicknesses and griefs, and sweepeth these men away to Hels fyre; they being fast asleepe, in the Chaire of Securitie: and so the Worke, together with the Worke-master, in a moment of tyme, doe perish.

30 Neyther is the man of meanest capacitie, and of least vnderstanding, free from Miseries. Who can nūber the Suspitions, the Hatreds, the Jealousies, the Envies, the Cares, the Desires, vayne Hopes, Griefs, and Anguishes of Man's mynd? If he doe evill, he feareth the Judge, Banishment, Whipping, Reproaches, & Torments: if he doe wel, he feares ill tongues. Who is able

to expresse, with what insatiable desires all men are inflamed? Insomuch, that no man living is contented with his estate: but we are all like to sicke men, which turmoyle and tosse, first from one side of the bed, and then to the other, but finde no rest.

31 After these things, behold and consider all ages. How weake is Infancie! How ignorant is Childhood! How light & inconstant is Adolescencie! How rash and confident be yong men! How grievous & irksom is olde age! What is a yong Boy, but as a brute Beast, having the forme & shape of a Man! What is a flowrishing Yonker, but as an untamed Horse! What is an old man, but the receptacle of all Maladies & Sikknesses! And in all these ages, with how great an heape of Miseries & Necessities are wee over-whelmed! We must daily eat, drink, & sleep: we are daily compelled to serue many other Necessities: and (which is much more miserable & unhappie) we must of necessities purchase to our selues these Occupations, with infinite labours and sweatings.

32 Now, who is not astonished, if hee consider, how all the creatures, which compasse vs round about, doe bend their whole force, and fight against Man-kynde: as if the things alreadie repeated, were not sufficient

ficient to fill the bosome of Man's heart with Miseries. That same moste cleare Brightnesse, which wee call the Sunne, which is as a certayne generall Father to all living things, doeth sometimes so scorch with its beams, that all things are parched and burnt vp, with the heate there-of: at another tyme, it taketh its course so farre from vs, that all things perish with Colde.

33 The Earth also, which is the Mother of vs all, how many Men doeth shee swallow vp, with her Downe-falles, Golphs, and Quakings?

34 And what doe the Seas? How many doe they devoure? Verily they haue so many Rockes, Flats, and Sandes; so many Syrtes, so many Charybdis, and so many perilous places, that it is a most hard thing of all other, to escape the danger of Shipwracke: and they who are most safe in the Ship, haue but the thicknesse of a Planke betweene them and Death.

35 What shall I say of our Ayre? Is it not many tymes corrupted? And, doeth it not engender, and gather Clowdes, thicke Mistes, Pestilence, and Sicknesses?

36 As for the brute Beasts, they yeeld no reverence to Man, their Prince: & not only the Lyons, Bears, Tygers, Dragons, and

other greater wilde beastes, but the very Flies also, Gnats, Fleas, and other of the moste small sort of living creatures, do wonderfully vexe, and verie vehementlie trouble, vere, afflict, and disquyet man.

36 It were to be wished, that we had no worse enemies thā the brute beasts, & that wee had no cause to stand in feare of men themselues: but these also are ful of fraudes deceits, injuries, evill practizes: than the which, what can be more intollerable? And what meaneth so much Armour, Pikes, Bows, Bils, Swords & Guns, with divers other instrumēts of mans malice? Doe not these destroy & consume moe men, than do sicknesses & diseases? Histories report, that by one only Julius Cæsar, (which is said to haue bene a most courteous & gentle Emperour) there were slain in seueral battels eleuē hundred thousand men. And if a man of mildnes and meeke spirit did this, what shall we look for at the hands of most cruell men? neither lands, nor seas, nor desart places, nor priuate houses, nor open streets are safe from ambushments, conspiracies, hatreds, emulations, thieues and pirats. Are there not vexations innumerable, persecutions infinite, spoyling of fields, sacking of Cities, preying vpon mens goods, fiering of houses,

houses, imprisonments, captivities, galley-slaveries, denegations of Christianitie, (by tormentes inforced) beside death it selfe, which men dayly suffer at ẏ hands of men? And this is that civil and sociable creature, which is called humane; which is borne without clawes & hornes, in token of peace and loue, which he ought to embrace. Moreover, not only enemies, but also friends, and ẏ maintainers of peace and justice, are fierce and cruell against men. O Man, the verie store-house of calamitie! And yet thou canst not be humbled, but art proud still.

37 Neither haue we onlie those forsaid corporall enemies, which wee may see and shun: but, which is more perillous, we haue also ghostlie enemies, which ſee vs and we not them. For the Devils which are most craftie, cruell, and most mightie in number and strength, doe nothing, practize nothing, and thinke vpon nothing else, than how they may tempt, deceiue, hurt and cast men downe head-long into hell fire.

38 The holy and blessed Angels also, doe many times fight against sinfull men: For who burnt Sodom and Gomorrah, with the inhabitants thereof w̄ fire and brimstone? The Angels. Who slew the fourescore & fiue thousand men in the hoast of Senacherib?

The Angels. Who afflicted th'Egyptians, with all those Plagues mentioned in Exodus? Th'Angels. Who assisted Iosua against the Canaanites & Iebusites? God's Angels.

39 Not only th'Angels, but GOD Himselfe also, sometyme showeth Himselfe towards Man, as towards an enemie: which caused Iob to say, Why hidest Thou away Thy Face, and takest me for Thy enemie? What meaneth this, O Lord God? Thou also which wast wont to be my Father & keeper, hast now bidden Battell against me.

40 Moreover, and beside al these things, there is yet a civill & internal warre, which man hath within his own bowels cõtinually: for what man is he, which feels not the fryvings and cõtentions of his affections, will, sense, and reason? Insomuch, that man himselfe afflicteth himselfe, and vnderstandeth it not; and is a greater enemie vnto himselfe, than any other can be. For who can harme thée more, than thou doest thy selfe? Who more than thy selfe hindereth thée, and turns thée away, frõ thy Felicitie?

41 Who then seeth not, how truely it is sayde, Man, that is borne of a woman, is of short continuance, & full of miseries? Who seeth not, that Man is set in the very Center of the Spheare, that Miseries may fal vpon him

him from every parte? And, as the whyte in a Mat, that the Arrowes, and Darts of all Miseries, may be directed vnto him.

42 But let vs see what follows: He shooteth foorth like a flower, and is cut downe. Whereby he teacheth, That Man's lyfe is fraile & trãsitory. A flower verily is a comelie & beautifull thing; and yet for all that, it is nothing, because there is nothing found more fading and vanishing: Even so, Man, during the tyme of his Childhood and flowrishing youth, seemes to be of a wonderfull comelinesse: but his Beauty is of small pryce, because it is more brittle than glasse; seeing that Man carrieth always the cause of Death in his Wepnes and Bowels.

43 Mans fading away, is such, & so sudden often-tymes, that no reason can bee given of his death: For many haue gone well to Bed in the Euening, who in the Morning are foũd dead in their Beds: and many very suddenly haue dropped down in the Highwayes and Streets, as they walked about their Effairs. And this is no wonder, if we consider the substance of mans body; which being a Building compact of greene Clay, is easily overthrown wt a smal puffe of wind.

44 And how, I pray you, commeth it to passe, that Clocks are so easily stopped from

their course: is it not because they are made by Art and skil? Skil, wᵗ so many wheeles, that if one be stayed, all the rest be letted? If this befall Clockes, that haue wheeles of yron and steele, how much more easily may it come to passe in the humane Clocke of life, the wheeles and engines whereof are not of yron, but of clay? Therefore, let vs not wonder at the frailtie of man's bodie, but at the foolishnes of man's mynd: which vpon so fraile a foundation, is wont to erect and build such loftie Towres.

45 Farthermore, there is another misery which is signified to vs, by the cõparison of a Flower; namely, the deceitfulnes of mans life: the wicked indeed is the greatest miserie. For, as feigned vertue is double iniquitie: so counterfait felicity, is a two-fold misery and calamity. If this present life wold show it selfe to bee such as it is indeede, the miserie thereof should not greatlie hurt vs: but it doth now greatly dãnifie vs, because it is false and deceitfull: and being foule, it maketh a verie faire and glorious show: being ever mutable, it will seeme to be stable and constant: being most short, it beareth vs in hand that it is continuall, that so men (being deceiued) may beleeue ỹ they shall haue time to fulfill all their lustes, and yet

tyme

tyme and ſpace anough to repent them.

46 Holy Iob concludeth his ſentẽce thus, Hee vaniſheth alſo as a ſhadow, and never continueth in one ſtay. To make this more playn, behold and conſider the ages of man, and thou ſhalt evidently perceiue the alterations of humane life. Childhood is weake as well in mynde, as in body: Flowriſhing youth is weak in mind, but ſtrong in body: Ripe & manly age, ſtrong both in mind and body: Old age, ſtrong in mind, and weak in body: Crooked olde age, is in this twice a child, weake both in mind and body. Therefore he flyeth as it were a ſhadow, and neuer continueth in one ſtay.

47 Beſide this, he is now wiſe, now fooliſh: now merrie, now ſad: now in health, now ſick: now ſtrong, now weak: now rich, now poore: now he loueth, anone he hateth: now he hopeth, by and by he feareth: one while he laughes, another while he weepes: now he will, anon he will not. To conclude, the Moone, or any other thing that is mutable, ſhoweth not ſo many changes to vs, as doe the daily & almoſt ſudden alterations of men. And yet for all this, they liue as men in a frenzy, which know not their miſeries. And although they cannot repoſe their hope and aſſurance in the preſent things of this

lyfe: yet doe they not remoue the thought of their Mynde, their Counsels, their Workes, and Endeavours, vnto the Happinesse of the Lyfe to come. And if it were possible, they would make the place of their eryle and banishment, their Countrey and Inheritance. But in vayne they desire this: For Death commeth, and playeth the last Pageant, shutting vp, and finishing the lyfe of all Calamities.

CHAP. II.

Concerning Death, and the Meditation there-of.

THE Errour of all men, for the moste part taketh the Origin from hence, that they forget the ende of the lyfe; which they ought to haue alwayes before their Eyes: From here-hence commeth Pryde, Ambition, much carefulnesse for the Body: Here-also come these Towers, which we build vpon the Sand. For if wee did consider what wee should bee after a few dayes, our manner of living would bee, peradventure, more humble, and temperate. For who would haue an high Loke, and

a proude Stomacke, if hee would, with the Eyes of his mynde, beholde what manner of one, shortly after, hee shall bee, in his Graue? Who would then worship his Belly, for a god, whē he weigheth with him-selfe, that the same must, euen within a short tyme, bee Wormes meat? Who would bee so in loue with Honey, that hee would run lyke a mad man, both by Sea and Land, (as it were through Fyre and Water) if he vnderstood, that he must leaue all behind him, saving his Winding-shéet? If this were thought vpon, all our Errours would sone be corrected.

2 The Word of GOD telleth vs in many places, of this vanitie: to the ende, wee might the more earnestly séeke a better Course, and a more happy Life. The Prophet desireth of GOD, that hee may learne to number his dayes; to the ende, hee may apply his Heart vnto Wisdome. For, vnlesse wee thinke vpon Death, wee cannot apply, and fashion our selues, vnto a Godlie life. Yea, wee finde daylie in our selues, euen by experience, that the forgetfulnesse of Death, maketh vs apply our Heartes to Follie, and all kynd of vanitie. The holy men of old time, were wont in such wyse to keepe an account

count of their dayes, that aboue all things they might apply their hearts to wisdome. Of all Arithmeticall rules this is the hardest, to nũber our dayes. Men can number their heards & droues of Oxen, & of sheepe they can account their reuenewes of their Manors and Farmes: they can with a little paines number and tell their Coyne: and yet they are perswaded, that their days are infinit and innumerable, and therefore do never begin to number them. Who sayeth not, vpon the view of another: Surely, yonder man loketh by his countenance, as if he would not liue long? Or, ponder woman is old, her dayes cannot be many? Thus we can number other mens dayes and yeares and vtterly forget our own. Therefore this is the true wisdom of mortal men, to nũber their owne dayes, & like skilfull Geometricians, to measure all their actions, all their studies, all their cares, all their thoughts, all their desires, and all their counsels, by the departure out of this lyfe, (as the end whereto they are referred) as it were, by a certaine rule, and there-vnto to direct all things: and so to finish the course of our life which God hath given vnto vs, that at the last we may come to the haven of rest.

3 The case standing thus, we cannot, [illegible] ought

ought not to doubt, but that the Devill, a most cruell enemy of mãkind, laboureth all that he can, to take away from vs the most wholesome remẽbrance of death; which by most evident demonstrations setteth before our eyes the brevitie of our life, the misery of our flesh, the deceits of the world, the vanity of things present, & wherevnto all humane beauty, & the universall glory of the world, shall come at the last. For otherwise, how could it be that we should at any time forget a thing so fearfull, and which by no manner meanes we can shun and avoyd?

4 If a light suspition of some losse, either of our goods, or of honour, doth prevaile so greatly with vs, that many times it taketh from vs our sleepe, what might ỹ meditation of most assured death doe? which is more terrible than all other terrours beside.

5 Wherefore, as they which in open games of activity, as of shooting, and wrestling, and such like, doe long before the day come, think vpon the same, and doe exercise their hand and Bow, spending and consuming many Arrowes at the marke, that in the day of triall for the best game, they may shoote nearest the marke: and as Fencers, which are to play their prizes of triall, doe daily try their strength, and exercise their

Wea-

Weapons, bending their whole mynde how they may best foyle their enemies that when the day cōmeth, they may have honor, and triumph. Even so ought we to doe, for whom, a greater reward without comparison, is set, if wee die well: and otherwise it come to passe, we shal be punished with vnspeakable shame & reproach.

6 And this our Meditation of Death, shal be handled in no other order, than the same which our death, and departure from this lyfe, bringeth with it. For, as they which are to run a race, oftentimes leave the Horses vp and downe the running place, that they may see, and bee acquaynted with all the stones, vneven places, & other impediments in the same; that when the day cometh, they may finish the race without stay or stop: Evē so we, which whether we will or no, must measure and pace the race of Death, shall doe very well, if now in our mynd & memorie we frame this race, and diligently consider all those thinges which are in the same: especially, seeing the way is most obscure, and full of sundry impediments, and is so perilous, that there are very few which finish the same happily. They which slip and stumble in it, shall never more finde any hope of Salvation.

7 There

7 Therefore, that wee may begin there where this most bloody Battel hath its originall, we ought diligently to consider the same: namely, that then Death especially commeth, when men least thinke of it. Herevpon th'Apostle Paul sayth, The day of the Lord shall come, as a Thiefe in the night. And in the Apocalyps, Beholde, I come, as a Thiefe. And Theeues haue this propertie, that they breake open Houses to steale, when men are most fast a-sleepe, and when they least suspect any such thing.

8 Herevpon the Prophet Amos hath these wordes, In that day will I cause the Sun to goe downe at noone, and will darken the earth in the cleare day: that is to say, when men thinke it to bee the high noone of their age, when they thinke that they haue yet many yeares to liue, when their mynds are occupyed about their Gayne, about their Offayres, Honours, Buildings, Marriages, & other pleasures: when they say vnto their Soule; Soule, thou hast much goods layd vp in store for thee many yeares; eate, drinke, rest, and bee merrie: Then shall it suddenly be said vnto them; Behold Death is at ỹ Dore, thou Foole, this night shal thy life be taken away frō thee: and whose are then those things which thou hast gotten?

9 Then

9 Then death, vnlooked for, frustrate
all our counsels, cutting off the webs
our deuises, and with one stroke he cast
downe, and layeth flat to the ground,
those Towers builded in the ayre: and th
what a wound doeth the heart of the fi
ner receiue, which loueth this present li
when the Physitian sayth vnto him, Th
must from hence-forth thinke no more
lyfe, but of death?

10 Heere first of all, all those thing
which he loued in time past, offer thēsel
vnto him, from the which he shall be pull
away, and separated by death, whether h
will or no. The body shall dye once, but t
heart shall die so often as the things bee
number which hee loued. Then, in dea
dæde, shall the most cleare light bee turn
into darknesse: because those things whi
were a-fore-time occasions of great ioy
shall bee now horrible vexations and t
ments. It is a most swéet & pleasant thi
to them which liue, to sée their loving a
faithfull Friendes, to remember their h
nours, to thinke vpon the pleasures pa
and to come: but all these things in the ti
of death, shall bee as swords, as torment
and most bitter potions.

11 But if it bee a hard matter to b
pull

pulled away frō those things which do not so nearly touch Man, how bitter, I pray you, wil the separation of the body be from the lyfe & soule? For, such two loving familiars, which haue alwayes lived swetly together, eben frō the mothers wombe, cānot be separated, without great griefe. If the Dre doe cōmonly low & mourne, when his poake-fellow, which was wont to draw with him, is taken away; how will every one of vs mourne, when the mynd shall be separated frō the body? Then wil the body and the mynde, with tears repeate, agayne & agayne, Doest thou thus separate, bitter Death? O Death! dost thou thus separate?

12 And when the cogitation of so sharp a separation is dæply setled in our myndes, then griefe followeth griefe, & sorrow commeth vpon sorrow: for, then it commeth presently in the mynde, what a miserable condition the body & soule shall bee in, after the separation. And first of all, when a man begins to recount with himselfe, That his body, after a few hours, shall be buried in a Graue, or dark Tombe, he cānot cease from wondring, at so abiect and miserable a condition. What? The Body, which now liveth, which seeth, heareth, and speaketh; shall it bee made, after one houre, in a

moment, blind, deafe, dumbe, without spirit, without life: Shall I haue thē in stead of a large Pallace, a base Sepulchre: In stead of a soft bed, the hard ground: For delights, rottennesse: For swæte smelles, stinkes: and in stead of seruants, & familiar friends, wormes: And thus this cogitation of the Graue, will very sore trouble, and terrifie a man in these extremities.

13 But yet notwithstanding, every man feareth much more, when hee beginneth to consider what condition remaineth for the Soule. For when he beholdeth that eternitie, and that new Region, vnknowne to all men liuing, which he then alone and naked is to enter: and againe, when he vnderstandeth that there is to be found in the same, both everlasting glory, & perpetuall paine and miserie, and knoweth not of which he shall take his part: it cannot bee told, with how great feare, with what carefulnesse, and with what exceeding sorrow he shalbe tormented. When he perceiueth plainly, that after two houres he shall bee either in eternall ioyes, or in everlasting paines: Is not this a crosse surpassing all other crosses?

14 This incertaintie therefore of blisse, or of a cursed estate (which after two houres

the

the ſinner expecteth, that remembreth his ſins, and feareth the juſt judgement of God without hope of remiſſiõ or faith in Chriſt) bringeth a hell in mind, not to be expreſſed. For by how much the Kingdome which he deſireth is of largeneſſe, and by how much the fiery Furnace which he feareth is terrible, by ſo much greater ſhall this perturbation bee. For, from the one, Angels ſhall come to carry the faithfull vp into heaven: & from the other, infernall ſpirits come to carry the wicked and Infidels into hell fire.

15 But there is yet a far greater perturbation than this: namely, that he ſhall call to minde the account which he is to make to God, of all his words, deeds and thoughts. For of it ſelfe it is a horrible thing to enter into judgement with God: the which horrour will wonderfullie vexe & diſquiet the Devils themſelues. For as, ſo long as we liue, they ſet forth vnto vs the mercy of God, and doe alſo commend the ſame, and doe ſtriue all that they can, to keep vs from meditating of his juſtice and judgements: even ſo, now on the contrary part, they exclaime, and make his mercy inſufficient, and doe ſet before our eyes the greatneſſe and ſeverity of the Lords juſtice.

16 Then the ſinner will beginne to

tremble, and fall into desparation, and wil
begin to reason thus with himselfe: If G
for the sins of others, spared not His on
Son, will He spare me, which am guilty
so many sins? If this be done in the gre
Tree, what shal befall that which is sear
dry? If the Prophets, Apostles, and Ma
tyrs, after they had lived Godlily so ma
years, entered not into the Kingdome
Heaven, without tribulations; what ot
place can bee left for mee, but that of Hel
fyre? who know no god that I have don

17 If the Scripture be true, which say
Hee will render to every man, according
his works; I, which have done so great wi
kednesse, what should I looke for, but et
nall Torments? If th' Apostle lie not (
indeed he doeth not) when he sayeth, Th
which a man soweth, that shall hee reap
what shall hee reape, but eternall Dea
who hath made so cursed sowing? If
polluted thing shall enter into the Kin
dome of God; how shall I, who am al
gether filthie & uncleane, have any hope,
make so happie and blessed an Entranc

18 Then, therefore, all his sinnes, wh
be cõmitted with so great facilitie, when
lived, shall violently invade the sinful m
lyke an hoaste of enemies. Then the se

of punishment will open the Eyes, which sleeping Securitie in sinne before, had shut: then Ambition, Pryde, Theft, Murders, Adulteries, Fornications, Gluttonies, Drunkennesse, Lying, Perjurie, vile words, vncleane thoughts, and negligent slacknes in all good works, will come to remembrance. O, how heavie and grievous will they then seeme to be, which now seeme so light, and are done with so much sweetnesse and pleasure! And, howe greatly will they then torment the mynde of the sinner!

19 For, who is able to expresse that last agonie, wherin the Soule fighteth with sore & paynfull Sicknes, with the temptations of Devils, with fears of ỹ judgemẽt to come; and all this at one instant? Then cõmeth that last perturbation, the fayling of all the Senses, as the fore-runners of Death, approaching, which vehemently terrifyeth: at what tyme the Breast swelleth, the speach waxeth hoarse, faynt, and hollow, the eyes sinke, the nose beginneth to bee sharpe, the countenance groweth pale, the feet die, and the arteries send forth a colde sweat.

20 These things which appeare outwardlie, are grievous, & full of horror: but they are, without all comparison, more grievous and horrible, which are felt inwardlie.

For if they (as Saint Hierome writeth of blessed Hilarion) which haue many yeares serued God, doe feare at the time of their departure; what shall they doe which many yeares haue serued the deuil, and their execrable wickednesses, and which haue prouoked God vnto wrath? Whither shall they goe? whose helpe shall they crane? What counsell shall they take? If they looke vp-ward, they shall see the drawne sword of Gods iustice: if downe-ward, they shall see a great gulfe gaping, and hell fire: if the tyme past they shall see all things vanished away like a shadow: if the time to come, they shall beholde the eternitie of worlds, which shall last without end.

21 But how (I pray you) shall they be able to resist and abide the assault of the deuils, who will then bestirre them with all their might and maine? What shall sinfull men doe which are left in this estate? Returne they cannot, and longer to abide in this estate, will not be permitted them.

22 O that wee might vnderstand and know what manner of battell this is, and what manner of burthē to be borne in this houre. We wold then verily be other manner of persōs than heretofore we haue bēn. All these things faith teacheth, nature pro-

clai-

claimeth, experience testifieth, and it is evident to every one of vs, that we shall come vnto that state, wherin we will desire with al our heart, that we had vsed our selues from all wickednesse, that we had exercised all the workes of vertue, that we had lived in all holinesse, and not spent our time in vaine. Let vs not imitate foolish men which looke vpon present thinges only: let vs wisely provide for things to come, and so by the grace of God we shall bring to passe, that the same houre which to others is the beginning of sorrowes, to vs shall bee the beginning of ioy and felicitie.

23 Thus farre wee haue showed what may befal a mã at the point of death, vntill the moment of his departure: now let vs sẽ how ẏ body is bestowed after the horrible separation of the life frõ the same. The soule therefore being dissolved, there lyeth vpon the ground not a humane body, but a dead carkasse, without life, without sense, without strength, and so fearfull to looke vpon, that the sight thereof may hardly be indured. To be short, it is a little better (as touching the substance) than the body of a horse, or a dog which lyeth dead in ẏ fields, ẽ all that passe by, stop their noses ẽ make haste away, ẏ they be not anoyed with the

ſight and ſtinke there-of. Such is Mans body now become: yea, and though it were the body of an Emperour, Monarch, or a King. Where is now that Majeſtie, that Excellencie, that Authoritie, which hee had a-fore-time, when all men trembled to beholde it, and might not come in preſence there-of, without all reverence and obeyſance? Where are all thoſe things become? Were they a Dreame, or a Shadow?

24 After thoſe things, the Funerall is prepared; the which is all that Men can carry with them, of all their Ritches and Kingdoms: and this alſo they ſhould not haue, if in their lyfe time they did not appoynt it, for their dignity and honour. For the Prophet David ſayth truly; Be not thou afraid, though one be made ritch, or if the glory of his houſe be encreaſed: for he ſhall carry nothing away with him when hee dieth; neyther ſhall his Pompe follow him.

25 Here now a Pit is digged, ſeaven or eyght fote long, as if it ſhould ſerue for Alexander the Great, whome the worlde could not contayne; and there-in the dead Carcaſe is contented to dwell alone continually: the which, ſo ſone as it is come, the Wormes doe welcome, & the bones of other dead men, are conſtrayned to giue place.

26 In

26 In this House of perpetuall oblivion and silence, the Carcase being wound in a Sheete, and bound hand and foote, is shut vp, though it nedeth not to haue so great labour bestowed vpon it: for it would not run awap out of that Prison, though its Hands and Fæt were lose.

27 And now, if we doe but consider a litle of the Tombs & Sepulchres of Princes and Noble-men, whose glory and Majesty we haue seene, when they lived here on earth, and doe behold the horrible forms & shapes which they now haue; shall we not cry out, as men amazed, Is this that glory? Is this that highnes & excellencie? Whither now are the degrees of their wayting servantes gone? Where are their ornaments and Jewels? Where is their pompe, their delicatie and npceneſſe? All these thinges are vanished away lyke the smoake; & there is now nothing left, but Dust, Horror, & Stinke.

28 But now, leaving the body in the Graue, let vs consider how the soule enteteth into the new world. Therefore, so sone as the soule of the sinner is dissolved from the flesh, it beginneth to passe through a Region vnknowne, where are new Inhabitants, & a new maner of every thing. What then shal the miserable and sinful Pilgrime doe,

doe, when he shal see himselfe alone in such an vnknowne Region, ful of horror? How, and by what meanes shall he defend himselfe from these most fierce theeues, and horrible monsters, which in those vast desarts doe assaile passengers? This verily is a fearfull journey.

29 And yet the judgement is much more fearefull, which in that place is exercised. Who is able to expresse the vprightnesse of the Iudge, the severitie of the Iudgement, the diligence of Inquisition, and the multitude of witnesses?

30 In this Iudgement, teares will not prevaile; prayers will not be heard; promises will not be admitted; repentance will be too late: & as for riches, honorable titles, Scepters, and Diadems, these will profite much lesse: And ỹ inquisition shal be so curious & diligent, that not one light thought, nor one idle word (not repēted of in thy life past) shal be forgottē. For truth it selfe hath said, not in jest, but in earnest, Of every idle word which mē haue spoken, they shal giue an account in the day of Iudgement.

31 O how many which now sinne with great delight, yea, even with greedinesse (as if we served a god of wood, or of stone, which seeth nothing, or can doe nothing)

will

will be then astonished, ashamed, & silent! Then shal the dayes of thy mirth be ended, and thou shalt be overwhelmed with everlasting darknesse, and in stead of thy pleasures, thou shalt haue everlasting torm̃ets. When Ieremy had remembred all the calamities & sins of the Iewes, at the last he imputed al to this: She remembred not her end, *Lam.* 1.9. So, if I may judge why naturall m̃e care for nothing but their pomp, why great men care for nothing but their honour and dignitie, why covetous pers̃os care for nothing but their gold̃ gaine, why voluptuous Epicures care for nothing but their pleasure, why ỳ Pastor careth not for his flock, nor the people for their Pastor, I may say with Ieremy, They rem̃bred not their end. When Salomon had spoken of al the vanities of men, at last he opposed this *Memorandum*, as a counterpoyse against th̃ all, Remember that for al these things, thou shalt come to Iudgement: As if he should haue said, men would never speake as they speake, thinke as they thinke, nor doe as they doe, if they were perswaded, that these thoughts, words and dæds, should come to judgement. What if wee had dyed in the dayes of our ignorance, like Iudas ỳ hanged himselfe before hee could see the Passion,

Resur-

Resurrection, or Ascension of CHRIST IESVS? we shold haue numbred our days, & our sins too: but, alacs! how many dayes haue we spent, & yet never thoght, why any day was giuen vs? But, as the olde yeare went, & a new came; so we thought, that a new would follow that: and so we thinke, that another wil folow this: & God knows how sone wee shall be deceiued: for so they thought also, who are now in their graues. O, deare Brethren! This is not to number our dayes, but to provoke God to shorten them. I that writ this, thou that readest this, & all you that heare this; which of vs hath not lived twenty years, yea, and some xxx, or xl, and haply some many more; and yet haue never applyed our hearts aright vnto wisdome? O! if we had learned but every year one Vertue since we were borne we might by now haue bene lyke Saynts amongst Men: whereas, if God at this present tyme, should call vs to judgement, it would appeare, that wee had applyed our Hearts, Mynds, Hands, Feete, Tongues, yea, and our whole Bodies, to Ritches and pleasures, to lying and deceyving, to swearing & forswearing, yea, and to all kynde of sinne & wickednesse: but to true vertue and wisdome, we haue not applyed our hearts

GOD

GOD, of His Mercy, giue vs grace, to see our former sins, truly to repent vs thereof, and to amend our liues hereafter; that we may liue with Him for ever. Surely, if man could perswade himselfe, that this were his last day, as it may be, if GOD so please, he would not defer his repentance till to morrow. If he could thinke, that this is his last meat that ever he shal eat, he wold not surfet: if he could beleeue, that the words which hee speaketh to day, should bee the last that ever he should speake, he would not offend with his tongue, in lying, swearing, & blaspheming: if he could be perswaded, that this were the last Lesson, last Admonition, or last Sermon, that ever God would afford him, to call him to repentance, hee would reade it, or heare it with more diligẽce than ever he did before. O! I beseech you, remember your selues, while it is to day; lest ye repent your selues, when it is too late: for, of all wee that be here, which of vs can assure our selues of life till to morow? Or, what if we should liue three, foure, or fiue yeares; or what if twenty yeares; who would not liue like a Christian twenty yeares, to liue in Heaven with Christ eternally? We can be content to serue sevẽ yeares Prentize, with great labour and toyle, to bee instructed in

in some Trade, that we may line the more easily the rest of our dayes, & we must labour notwithstanding afterwards: and can we not be content to labour in ỳ things of God a little while, that we may rest from our labour ever after? Christ said to his Disciples whē he found thē sleeping, Could you not watch one houre? Do I say vnto you, and to my selfe, Can we not pray? can we not fast? cā we not suffer a little while? He which is tyred can travell a little further, one step more to saue his life: & therefore God would not haue men know when they shall die, because they should mak ready at all times, having no more certaintie of one houre, then another.

32 Seeing therefore the case standeth thus, let vs looke to our selues, and let vs take counsell of him, which would bee an Advocate before he be a Judge: for no man knoweth so well what is necessary for vs against ỳ day, as he that shall be the Judge of our cause. He therefore cryeth thus vnto vs; Walke while ye haue the light, lest the darknesse come vpon you. Take heede, watch and pray, for ye know not when the time is. Be ye like men waiting the comming of their Lord, &c.

33 They that thus watch and wait, are sure

sure to make a most ioyfull departure from this life, and to be receiued into the Lords ioy: of the which happie dissolution, the Scriptures thus record: I am now ready to be offered, and the time of my departure, or dissolving, is at hand. I haue fought a good fight, and haue finished my course: I haue kept the Faith: Henceforth there is laid vp for mee the Crowne of righteousnesse, &c. 2. *Timoth.* 4. 6, 7, 8.

As the Hart brayeth for the Rivers of waters: so panteth my soule after thee, O God. My soule thirsteth for God, even for the liuing God: when shall I come to appeare before the presence of my God? *Psal.* 42. 1.

The righteous shall liue for ever: their reward also is with the Lord, & the most high doth care for them. Therefore shall they receiue a gracious kingdome, and a beautifull crowne at the Lords hand: for with his right hand shal he cover them, and with his arme shall he defend them. *Wisdom. chap.* 5. 26.

Bring my soule out of prison, that I may praise thy Name. *Psal.* 142. 7.

I desire to be looſed, & to be with Christ, which is best of all. *Phil.* 1. 13.

For wee know, that if our earthlie house of this Tabernacle be destroyed, we haue a building given of God; that is, a house not made

made with hands, but eternall, in the Heavens. 2. COR. 5. 1.

Let these thinges bee often-tymes thy Meditation and Studie: that so despysing the thinges of this transitorie lyfe, and pressing thy steps in the path-way to Felicitie thou mayest at the last obtayne the Reward which our Saviour CHRIST hath promised; Come, yee Blessed of My Father, &c. Which, Lord, for Thy Mercies sake, grant vs: Amen.

Matth. 25. 34.

CHAP. III.

Concerning the generall Day of Doome.

Prov. 1. 7. and 9. 10.

FOr as much, as The fear of the LORD, is the beginning of Wisdome, and all for the moste part, are restrayned from sinne and wickednesse, by the fear of punishment & payne and are brought to a good mynde and purpose; they which exclude His feare out of their heartes, doe shut vp against themselves, the true and wholsome repentance. For, as the Scripture testifieth, the fear of

of the LORD expelleth sinne; and hee that is without feare, cannot be iustified. The which sayncte Augustine, by a very proper similitude, setteth forth; If there be no feare, there is no enterance for loue. Even as we see, when a man seweth, the thread is brought in with a Needle; the Needle first entreth: but except the Needle goe out also, the thread followeth not. Even so, feare first possesseth the mynde, but feare remayneth not there alone, because it therefore entered, to bring in Loue. Wherefore, to awake vs, sleeping in sinnes, and to engender feare in our mynds, the LORD often-tymes in the Gospel threatneth vtter darknesse, gnashing of teeth, ever-lasting fyre, and other torments of Hell: that at the least wyse, for feare of paynes and tormentes, wee might bridle our Myndes, Eyes, and Handes, from sinne and wickednesse.

2 This Feare is not only profitable, but also very necessary: For, if now, after so many threatnings of our Creator, so fearfull, and so grievous, wee scarcely forsake our sinnes; what would wee doe, if GOD did not threaten at all? Therefore, I holde this, that the feare of the LORD is as it were, the Parent, and keeper of Righteousnesse, Temperance, Loue, & of all Vertues.

3 But there is nothing, that worketh this feare more in vs, than the remembrance of that Great Day, where-in all the causes, of all men, are to be pleaded, & their matters determined. Insomuch, that saint Augustin affirms, If Christian men should heare no other Gospell, than that where-in the Generall Iudgement is set forth, that one might suffice, both to revoke sinful men from their wickednesses; and also, being revoked, to containe them in their duetie.

4 Wherefore, in this Chapter, wee will handle two notable poynts, concerning the Iudgement to come. The first, shal be concerning the greatnesse and horrour of that Day; and of the fearfull signs that shal goe before the same. The second, shall bee concerning the raysing vp of the dead Bodies, and the cõming of the Iudge.

5 The greatnes & horror of the last Day, may be knowne here-by, That it is called in holy Scripture, A Great Day, and, The Day of the LORD. And shal it not be a dearie great Day, which shal comprehende all the days of all ages; as well those that are past, as those that are to come? For, in that Day, men shall render an account of all the days that are past. In that Day, GOD will poure out that infinit treasure of his wrath

and

and indignation, which hee hath heaped vp in the ſpace of all the worldes vp-gone. In that Day, the motions of the Heavens ſhal ceaſe, the courſe of the Stars, the revolution of yeares, the viciſſitude, or returne, of months & days, the decay of mortal things, all the cogitations of men, all their ſtudies, all their arts, all their diſciplines & all their eſſayes ſhall reſt in eternall ſilence.

6 Alſo, in that Day, it ſhall be decreed, by the ſentence, and irrevocable conſtitution of the moſt high and eternall Iudge, what ſtate and condition every one of vs ſhall haue, and retayne in all eternitie of worlds.

7 And not without cauſe, the holy Scriptures haue called it the day of the Lord: for as all the days of men going before, are called their daies, becauſe men watch in them, and doe whatſoever they will; and God beareth, ſuffereth, endureth, expecteth, & after a ſort ſæpeth, and reſteth in them: Even ſo, then the Day of ỹ Lord ſhall ſhyne, wherein Hee ſhall continually waken, and doe what-ſo-ever Hee will: and wee (whether we will or no) muſt ſuffer and endure.

8 Thou now addeſt ſinne vnto ſinne, and ceaſeſt not to offende God daylie; and God is ſilent at al theſe things. And why ſo? Becauſe this day is thy day: but the Day ſhall

come, beliue me; the Day of the LORD shall come, which shall bring an ende to his long silence, and where-in Hee will take vengeance of all the injuries which haue beene done vnto Him.

9 Thus we see, that all Eternitie comprehendeth two dayes onely: The one, of Man; the other, of GOD. In the one, Men shall watch, and GOD shall sleepe: in the other, Men shall sleepe, & GOD shal watch.

10 How horrible this Day shall be, we cannot playnly vnderstand: and yet we may gueesse at it, by ẏ present calamities: for then the hoaste of all punishments, with their confederate battell of all offences, shall assaple vs with mayne force.

11 But, as in the warres of men, before the last & general battel, there are many excursions, and short Skirmishes: even so, before that great and most fearfull Conflict which shalbe in the day of ẏ LORD, GOD is wont, with His several Bands, to make certayne excursions: and one whyle to send vpō vs Famine, another whyle Pestilence, another whyle Warres, another whyle Earth-quakes, other whyle Flods of waters, & other whyle drought (as it were) His Horse-men to invade vs:) who when they haue damnified vs, retire, & abyde in their

Tents

tents. If, therfore, we so greatly feare Pestilence, Warre, Famine, Earth-quakes, & such like, when as they are but the beginning of sorrowes, & short excursions, what, I pray you, will we doe, when the last and generall conflict shall come? At what tyme all Tribulations, Extremities, Calamities and Miseries, shall all fight agaynst vs.

12 And if we doe yet more fully desire to know the greatnesse and horror of that last Day, let vs consider those signes which shal come a little whyle before that Day. Therfore, before the cõming of that great Day, Heaven & Earth, and all the Elements, shal giue signes: for there shall be signes in the Sunne, Moone, and Starres; and vpon the Earth, trouble amongst the Nations, with perplexitie: the Sea, and waters shall roare, and Mens heartes shall fayle them, for loking after those thinges which shall come vpon the World.

13 For, as Man, (which is a litle world) when he draweth neare to his ende the humors in him, as certain elements, are troubled; and his eyes, which are as the Sun & Moone, are obscured, & lose their light; and the rest of the Senses, as ỹ lesser Stars, do by litle & litle fall and fayle; and his mynd & reason, (as the power of Heaven is moved

from his seat) wandereth and erreth: even so in ỹ dissolution and falling of this whole frame, which is called the great world, the Sun shalbe turned into darknesse, and the Moone into blood, and the Starres shall fall from heaven, the ayre shalbe full of whirle-winds, stormes, corruscations, flashing meteors, & thunders: the earth with fearefull tremblings, and swallowing Gulfes: the flods of the Sea shall swell so high, as if they would over-flow the whole world: & the roaring and raging noyse of ỹ fretting billowes and tossing waues, shall greatlie terrifie. Men therfore shall wither & ware pale, with feare and horror, and trembling shall vere them more and more; expecting what these new Monsters will bring forth at the last, and what will be the end of such horrible beginnings.

14 When a tempest ariseth at the Sea, and ỹ boystrous waues begin to tosse and beate ỹ Ship, and the men which are in the same, doe behold the horrible lightnings, & fierie flashings in the aire, and the furious winds also making the Sea to swell & rage in such wise, that now they see themselues tossed aloft, and then anone carried downe into the deepe: they begin presentlie to cry, to feare, to tremble, to call for mercy, to

multiply their Prayers, to craue tyme of repentance, to cõmende their salvation to Almighty God: &, to be short, they begin to thinke of the amendement of their mãners, and to haue better purposes. Then, thinke with thy selfe, what maner of minde men will haue, when they shall se Heaven and earth, & all the Elements, to haue their peculiar and proper tempests; when the Sun shall strike a horror into mens hearts, with his fearfull darknes; & the Mone being turned into blod, shal terrify them that behold it; and the Stars with their falls shal threaten; (for they shall fall so thicke, that the firmament shal seeme to be quite without light:) & the aire with continuall fiery Meteors shal seeme to burne; the Sea shal swell excedingly, and the most high mountayns, being shaken with earth-quakes, shall fall, with exceding great noyse.

15 Who will then take pleasure to eate? who will take delight to drinke? who will then haue any desire to sleep? nay, who dare then once slumber, or take the least rest, amidst so many tempests and stormes? O miserable & vnhappy sinners, over whose heads all these signes doe hang, & doe foreshow vnto thē extreame calamitie! O happy men, yea thrice, foure times, ten times,

pea, a thousand tymes happy and blessed, whose Conscience in that tyme, will make them merry and glad!

16 Thus farre wee haue considered the greatnesse of the last Day, & the signs going before the same: now let vs cal to mind certayne things, concerning the resurrectiō of the dead, and the cōming of the Iudge.

17 Therefore, after those signes & wonders, which shall goe before the Day of the LORD, an Archangel shall come down frō Heaven, and with the fearfull sound of a Trumpet, shall giue a signe to all that are dead, to ryse agayne, & to come to GODS iudgement. This is that Trumpet, which Hierome thought that he ever heard sounding in his eares, what-so-ever hee was doing: and not without cause; for who can appeale frō this citation? Who can refuse this iudgement? Who can pretende Sicknesse, Businesse, or anny other Excuse?

18 Then shal Death be compelled to make surrender, of all the spoyles, in a moment, which hee hath taken away frō the World; and he shall be sent away, into ever-lasting banishment, beyond all Lands, Seas, and beyond the world, and the borders of all liuing things: For, as sayncte Iohn showeth in his Revelation, then shall the Sea yeelde

Rev. 20. 13.

by

vp her dead, which it hath ſwallowed; and Death and Hell ſhall doe the lyke.

19 What a ſight ſhall there be, then, when Sea and Land ſhall bring forth, in all places, ſo many bodies, ſo vnlyke one to the other, ſo different & ſo vnequall! And when as at one, and the ſelfe-ſame place, ſo many Armies ſhall come together, from all parts of the world! In that place, Adam, (the father of ỹ Nations of the earth) ſhall ſee all his Poſteritie come together, & ſhall marbell. There wee ſhall ſee Xerxes, Darius, Alexander, Cæſar, and other Monarches of the worlde: but yet having other formes, other manners, and other mynds, than they had when they lived here. For, at the ſound of the Trumpet, Kings, and Nations, and all the World, ſhall tremble: they ſhall ſtryke their Breaſts, and mourne.

20 Moreover, altho all men ſhalbe reſtored vnto lyfe; yet, never-the-leſſe, there ſhall be great difference betwixt thoſe bodies which ſhalbe reſtored to holy Men, & thoſe which the wicked & vngodly ſhal receiue: For they ſhalbe more ſhyning than the Sun, & ſhalbe beautifyed with vnſpeakeable brightneſſe: But, the others, moſt foule and vgly, and more terrible, than Death it ſelfe.

21 What pleaſure, I pray you, ſhall the

blessed Soules haue, when they shal be joyned againe to their bodies, as to their most swæt Brethrẽ, after so long banishmẽt, never to feare any more a separation? What, I beseech you, shall flesh fæle, when it shall be raised from dust, and shal sæ an vnwonted light? And when the Soule shall come vnto it, & say, God saue thee, my Sister, and most sweet Spouse, the winter is now gone, the storme is past: arise, my Beloved, and come, the Lord hath fulfilled our desire: thou hast bæne the companiõ of my travels & labours: thou hast, for the Lords sake, suffered with me persecutions & injuries: thou hast bene with me in watchings, fastings, and vnder the crosse of repentãce: thou hast lived w̃ a temperat & spare diet, to feed the poore: thou hast not excæded in apparel, that thou mightest cloathe ỹ naked: equity therfore and reason requireth, that the things which thou hast sowne with me in teares, thou shouldest also reape with mee in joy: & that seeing thou hast bene a companion with me in my labors, thou sholdest also be partaker with me of my pleasures, riches, & glory. Then shall the Soule sweetly imbrace the body, & the body joyfullie kisse the Soule: & they shalbe joyned together with most happy & indissoluble knots. And then

with

with how great ioy and gladneſſe ſhal they dwell together in one? For from thenceforth appetite ſhal not contend with will, nor ſenſe with reaſon: but being ioyned together in one, with the league of amitie, peace and concord, they ſhall enioy the delights and ioyes of heaven everlastinglie.

22 And contrariwiſe, with what anguiſh ſhal the Soule of the ſinner be tormented, when the foule, ill-favoured, deformed, and fearfull body is offered vnto him? With what words thinkeſt thou, will they ſalute one another? O vnhappie bodie, will the Soule ſay! O the beginning and end of my calamities! thou haſt brought me to theſe torments, with thy enticements: & now I am come, not as it were into the houſe of reſt: but as it were into a priſon, to be tormẽted. I am compelled to enter into thee againe, againſt my will. Is this ỹ fleſh, for ỹ which I haue cõmitted ſo many fornications, ſo many wickednesſes? for ỹ which I haue ſo many tyms givẽ my ſelf to glutonie, & carnal pleaſures? Is this ỹ face, which with ſo great care I haue kept from Sunburning? O vnhappy palace! for thy ſake I haue wearied my ſelfe by land and Sea. O vnfortunate belly! how becam I ſuch a foole that I ſhould worſhip thee for God? haue I loſt

lost the Kingdome of Heaven, for this most abiect Body: for this most foule Sink of all filthinesse: and haue purchased to my selfe ever-lasting torments: O, ye Furies! O, ye spirits of Hel! why doe ye stay: Why teare ye me not in pieces? Why doe ye not bring me to nothing? These & such lyke words shall the Soule vtter against ỹ Flesh, with exceeding rage & hatred: the which notwithstanding it loued so well, when it was here on earth, that it worshipped the same, for a Lady, and a God: and, to fulfill the lustes there-of, it feared not to violate and breake the Law and Cõmandements of GOD.

23 And, when all are risen againe, and gathered together, into the places which GOD hath appointed for His iudgement: then shall He appeare in ỹ Clowds of Heauen with power, & great Maiesty, whom GOD hath ordayned to bee the Iudge of the quicke and dead. And He shal not come alone, but accompanied with an innumerable multitude of Heauenly Princes.

24 The feare which shall come, by reason of that Maiesty, shall bee so great, that the Prophet Isaias saith, They shal goe into the holes of rocks, & into the caues of the earth, frõ before the face of the LORD, and from the glory of His Majesty, whẽ He shal arise

Esa 2.

to destroy the Earth. And, thy Apostle, saynt Iohn, adveth; I saw a great whyte Throne, & one that sate on it; frō whose face fled away both the Earth & Heaven. For, as when the Ocean flod swelleth, they are wont to tremble which dwell vpon the shore, & yet can take no harme: Even so, when the LORD beginneth to powre forth His wrath and indignation vpon the wicked; the Saynts also, and Angels, & Men which are in no perill shall, after a sort, tremble & feare. If therefore, the Just shall feare and the Pillars of Heaven bee shaken; what shall the wicked and vngodly doe? Apoc. 20.

25 And, in very deed, so soon as the LORD appeareth there shal be heard immediately a great cry & howling amongst ỳ Nations: for then (as the LORD Himselfe saith) shal all the kinreds of the earth mourne: & they shall see Him whom they pierced: and they shall lament for Him, as one mourneth for his sonne; and bee sorie for Him, as one is sorie for his first borne. O! how many causes of weeping & mourning, shall miserable and vnhappie men then haue? They shall weepe, because they shall see, that their evils & miseries are past all remedie. They shall weepe, because they shall see, that their repentance is too late, & vnprofitable. They shall Matth. 24. Apoc. 1. Zach. 12.

shall weepe, because they cannot appeale from God's sentence; neyther can flee the iudgement at hand: and it shal seem a thing intollerable, to be at the iudgement, and to heare the sentence of ever-lasting condemnation. They shal weepe, because whē they lived heere, they despysed those which forewarned them. They shal weepe, because the pleasures, which are gone as a shadow, haue brought vpon them endelesse sorrowes and torments. To be briefe, (as men beset on every syde, and brought into inevitable straytes, destitute of all counsell and hope) they shall weepe, because they shall see, that they cannot prevayle any thing at all; neyther with weeping, nor yet with scratching and tearing of themselues.

26 Neyther will the Iudge be moved by any meanes, with these cryes and sorrowes, but will rather separate the Weepers, from those that reioyce: That is to say, the wicked, from the Godly; even as a Shepheard diuydeth the Sheepe, from the Goats: and shall set the Godly on His right Hand, and the Wicked on His left.

27 And then He will begin to discusse the cause of every one; and Hee will not forget any one offence: For, we shall see all things registrated in perfect Bookes; by which

Bookes,

Bookes, all men shall be judged. I saw (sayd sayncte Iohn) the dead, both great and small, stand before God: and the bookes were opened: and another booke was opened, which is the Booke of Lyfe: and the dead were judged, of those things which were written in the bookes, according to their workes. So that all our workes are written in those ever-lasting bookes. Thou hast scarcely cõmitted an adulterous thought, but the same wickednesse is written in God's Booke. Rev. 20, 12.

28 And not only Church-robbings and Sacriledges, Patricides, Perjuries, and such lyke faults; but also impure thoughts, and ydle wordes, the neglecting of good workes, or the same done to no good ends, shall bee brought vnto judgement. For, so great is the excellencie and estimation of Christian integritie, and puritie, that no one, or the very least spice that may bee, is not permitted to Christian Men.

29 The case standing thus; where-of, I beseech you, cõmeth it, that there is in vs so great loosenesse, so great carelesnesse, so great sloathfulnesse, and such securitie? Doe wee not flatter our selues, when so great judgement hangeth over our heads? Holy was ỳ Prophet David, a Man after God's owne Heart; & yet he so feared this judge-

iudgement, that hee sayde, Enter not into judgement with thy servant, O Lord, for no man living shalbe justified in thy sight. Holy was the Apostle Paul, and yet he saith: I know nought by my selfe, and yet hereby I am not justified, it is the Lord that judgeth me: as if he should say, therefore I dare not pronounce my selfe just, because hee that judgeth me, is the Lord. For, such are the eies of the Lord, ẏ the starres are not cleane in his sight: & manie times his eyes doe behold wickednesse, where we see nothing but holinesse. Holy also was the friend of God Iob, and yet he said, What shall I doe when God ariseth to judgement? & when he maketh inquisition, what answere shall I give him? Why doth this man of God, so commended of Gods owne mouth, who was so just and simple, that hee could say without lying, I was an eye to the blind, and a foote to the Lame: and againe, My heart doth not reproue me in all my life: why (I say) is a man of such singular innocency, so afraid of Gods judgement? Namely, because he knoweth that God hath no eyes of flesh, and that hee judgeth farre otherwise than men doe.

3 Moreover, when all mens causes are diligently discussed and examined, ẏ Judge will

will pronoūce against the wicked, the irrevocable sentence of eternall damnatiō: Depart frō me, ye cursed, into everlasting fire, which is prepared for the Devill & his angels: O bitter word, which will make the eares of thē that heare it, to tingle! O sentence intollerable, which depriveth sinners of all good things, and bringeth them to all woe! The Lord sometime accursed the figtree, and immediately, not only the leaues, but also the body & rote were wholly withered: even so, that fearfull curse of the last day, shall be no lesse effectuall. For on whomsoever it falleth, it shall so scorch them, and shall so make them destitute of Gods grace, that they shall never more be able to doe, to speake, thinke, or to hope for any good thing. Matth. 25. 41.

31 Then therefore the wicked being stricken with this thundering Sentence, will lift vp their mouthes towards Heaben, and spue forth their shamefull blasphemies against God the Iudge: they will curse the day and the houre wherein they were borne, and their Parents which begot them, & the wombes which bare them, the aire which gaue them breath, and the earth which hath borne them: but they shal not bee suffered anie long time to speake

these things against the Iudge.

32 For suddenlie the Spirit of the Lord shall overwhelme them, and shall with great violence cast them downe headlong into the deepe, as in S. *Iohns* Revelation appeareth in these words: Then a mighty Angell tooke vp a stone, lyke a great Mil-stone, and cast it in the sea, saying, with such violence shall the Citie of *Babylon* bee cast downe, and bee found no more. And a-gayne, Whosoever was not found written in the booke of lyfe, was cast into the lake of fire. And this deepe shall bee shut vp with gates of brasse, and with yron barres which cannot bee broken with any force, nor cut in sunder with anie Arts: and there they shall drinke of the cup of the Lords wrath, and the smoake of their torments shall ascend world without end: and they shall not rest day nor night.

Apoc. 20. 15.

33 On the contrary part, the iust (being in the fruition of full blessednesse, and of everlasting glorie) shall haue in their mouthes the praises of the Lord, & giving of thankes, and shall with singing, and with mirth, extoll the Name of their Lord & God, with whom they shall raigne without end.

34 But although wee heare of these things often: yet nevertheless, we are not

awaked from the sleepe of sin, before we be ouerwhelmed with the night of death & of darknesse. Why doe we, which haue this time, now look for another time, which peraduenture we shall neuer haue? Now is the accepted time, now is the day of saluation. There is nothing more profitable for a mã, than to know his time: and therefore in our worldly businesse we obserue times and seasons, as a conuenient time to ayre, a fit time to sow, to plant, and such like. Yea, the brute Beast, by the instinct of Nature, can make choyse of his time for benefite. The Swallow, when winter approacheth, prepareth himselfe to take his flight into a warme Countrey. The Bee, and the Ant in the time of Summer, prepare their foode against the Winter. And the Prophet Ieremy saith, that the Storke knoweth his appointed time. If brute Beasts deuoyde of reaſõ, haue this foresight, to make choyce of time for their good; and if man himselfe in a worldly regard, can make choyse of a fit and due time to get earthly and transitory things; how much more prouident ought hee to bee for heauenly things, that to attaine these, hee lose not his fittest time to attaine saluation?

35 The old world that liued in the dayes

of Noah, knew not their tyme, and that was the cause they then perished with the flood. The cities of Sodom and Gomorrah knew not their tyme, and that brought fire and brimstone from heaven upon their heads to their destruction. The foolish Virgins knew not their tyme, and therefore when their Lord came (they being altogether unready) were shut out of the Lords joy.

Let vs then know the season, how it is tyme now that wee should awake out of sleepe. Let vs watch and bee sober: for they that sleepe, sleepe in the night, and they that are drunken, are drunken in the night: but let vs which are of the day, bee sober, lest the darkenesse come vpon vs, wherein we can neither walke, nor worke.

Rom. 13. 11. 1. Thess. 5. 6. 7 8.

Let vs alwayes haue before our eyes that day tyme wherein wee shall appeare before God and his Angels, and before the whole world, to answere our cause: and either to receiue a crowne of glory, or else perpetuall shame and confusion.

Let vs know, that wee haue heere but a verie short tyme limited vnto vs: wherein wee must so indeavour our selues, that for short and transitorie

things,

things, we lose not that which is eternall.

If wee haue this consideration of that great day of the Lord, we shall not only be the more secure in death, but also bee the better prepared to meete with our Lord and Saviour, when hee shall come to Iudgement.

CHAP. IIII.

Concerning Hell, and the torments thereof.

There is nothing that the Devill laboureth more, than to perswade men that there is no hel; that so the more easily he may leade them thither, as it were blinde-fold (by the way of sins) while they haue no feare of any punishment: even as theeues are to be led with a vaile before their faces, when they are going to the Gallowes; and as Ezechias was served, whose eyes Nebuchad-nezzar commaunded to bee put out, when hee was carried away captiue into Babylon.

2 But it may bee shewne by many rea-

sons and authorities, that there is a Hell. For as Princelie Magnificence requireth, that ỹ King haue a beautifull Palace, for to entertaine the best sort of men, & a Prison for the worst: even so, the King of Kings & Lord of all glorie and principalities, hath a Pallace, wherin there are many mansions, (as our Saviour Christ in the Gospell testifieth) which is the Kingdome of Heaven: & he hath also a darke Prison or Dungeon, which is Hell.

3 The Law of Nations requireth, that malefactors for their offenses, be driuẽ into exile for ever: even so, God doth banish frõ his presẽce the impenitent sinners into hel. For it is sayd of *Dives*, that he died and was carried into hell. And the Prophet saith; Hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory and their multitude, & their pompe, and he that rejoyceth among thẽ, shall descend into it. And S. Iohn sayth: that the fearfull and vnbelieving, the Murtherers, the Whoremongers, Sorcerers, and Idolaters, & all Lyars, shall haue their part in the Lake which burneth with fire and Brimstone: which is the secõd death. And Christ Iesus sayth, Feare him, which hath power to cast body and soule into Hell.

Luke. 16.

Esa. 5. 14.

Apoc. 21. 8.

But

4 But forasmuch as God hath not made death, nor the kingdome of hel vpon earth, we must vnderstād, that the principal procurer of this Hell, is Sathan the Prince of darknes, who (being in his first creation a bright shining Lucifer, beatified as a precious stone, and more excellent than all the Angels of heavē in resplendent brightnes) through his pride against God, lost his light, glory, and beautie, and as he was worthy, became a foule fiend, dejected from heaven into this Elementall world, lower than all the Spheares, into the Fire, Ayre, Earth, and Water. Wisd. 1.

5 I saw (saith S. Iohn) a starre fall from Heaven to the earth, and to him was given the Key of the bottomlesse pit. Farther, he sayth, There was a battell in heavē, Michael and his Angels fought against the Dragon, and the Dragon fought & his Angels, but they prevailed not, neither was their place found any more in Heaven. And the great Dragon, that old Serpent, called the Devill and Sathan, was cast out, which deceives al the world: hee was cast even into the earth, & his Angels were cast out with him. And being thus dejected, hee now never ceaseth compassing the whole earth but in this circuit seeketh Like a roaring Lyon, whom hee Rev. 9. 1. Chap. 12. 7. 8. 9. Iob. 1. 7. 1. Pet. 5. 8 Luke, 22. 31.

he may devoure. For the which cause S. *Iohn* pronounceth this woe, saying: Woe to the Inhabitants of the earth, and of the Sea, for the devil is come down vnto you, which hath great wrath, knowing that he hath but a short tyme. Apoc. 12, 12.

6 For albeit the world seemeth to be the Parent, the bringer forth, & nourisher of bodies: yet is it the prison of Spirits, the exile of Soules, and a place of all wretchednes & paines. For, as the world is a place of sin & transgression, a station of pilgrimage, and of woe, a habitation of wayling, and of teares, of travell, and of wearines, of fearefulnesse, and of shame, of moving, and of changing, of passing, and of corruption, of insolence, and of perturbation, of violence and oppression, of deceit, and of guile, and finally, the lap-full of all wickednesse and abomination: so also by Gods Iustice it is appointed the place and pit of punishment, and everlasting torment, wherein the evill Angels that rebelled with *Lucifer*, and the damned spirits of wicked men departed this life, have endles paines without rest.

7 And albeit the Apostle calleth Sathan a Prince that ruleth in the aire, yet is that rule so slaue-like, and his power so weakned Ephes. 2.

by

by the Almightie, that when the Lord intended to punish the Sonnes of *Adam*, and to strike the earth with tempests of lightning and thunder, he thereby also beateth Sathan, and the whole rabble of his hellish fiends, that in their furie and rage, therewith they terrifie men by vglie shapes, and apparitions, and by Gods permission (to murther man and beast) sometimes doe ouerthrow buildings, and doe fire and consume houses, leaving a most noysome and horrible stinke behind them of the hellish place from whence they come. For it is not the Deuill, but the glorious God that maketh the thunder: and as testifieth *Syrach*, it is the sound of the Lords thunder that beateth the earth. Iob. 1. Eccles. 43

8 Thus by Gods iust iudgement he rangeth like a run-agate in the Spheare of his hell, vntill the day of doome, for which season he is let lose, and yet with such prohibition and restraint, that in his malice he can procéede no further than shall séeme fit to the mighty Iehova his Creator: and then hee shal receiue that punishment wherof S. *Iude* speaketh in these words; The angels which kept not their first estate, but left their own habitation, hee hath reserved in everlasting chaines vnder darknes, vnto the iudgemēt Iude. 6.

of

of the great day: At which time there ſhalbe
2. Pet. 3. 13. a new heaven, and a new earth, wherin ſhall dwell nothing but righteouſnes, when they are refined with the fire of Gods iuſtice, and then all ye creatures of theſe new heavens, and new earth, ſhalbe made perfect. For which perfectnes & reſtauration every creature waiteth, being now ſubject to vanity:
Rom. 8. 22. for the which they grone, that they may be delivered from the bondage of corruption, into ye glorious liberty of the ſons of God.
1. Cor. 7. 31. For albeit ye faſhion & forme of this world goeth away, (as ſaith the Apoſtle) yet their ſubſtance ſhal remaine, whether of the heavens themſelues, or of the elements, or of men, all which ſhall abide for ever.

9 At this time of reſtauration, when all things ſhall become new, & when the dead are raiſed vp again to life in their corporall bodies, then ſhalbe prepared an out-ſet habitation, which ſhalbe a Chaos full of confuſiõ, devoid of the firſt moſt excellent thing that God made, light: & in ſtead thereof replenished with darkneſſe, a thouſand times worſe than the palpable darknes of Egypts
Exod. 10. plague, wherein the burning & intollerable tormẽting fire giveth no light, & where the freezing cold which cauſes gnaſhing of teeth mittigateth nothing at all ye burning heat.

10 The

10 The holy Scripture, to inable the weake capacity of man, to comprehend and vnderstand the exceeding horror, and most fearfull torment of this place, calleth it a Bottemlesse pit, Topher, a dungeon, Deepe & large; the burning whereof, is fire & brimstone. The Lake of the second death, which burneth with fire & brimstone. And in regard of the howling, roaring, and scrighing in that place, it is compared to ỹ valley of Hynnon, neare Hierusalē, where the idolatrous people, at the sacrificing of their Children to the Idole Moloch, made a confused noyse of crying and howling, together wᵗ singing and sounding of Instruments, that the pittifull scrighing of the Children, tormented in that deuilish sacrifice, might not be heard. And for this cause Christ calleth Hell, Gehennon; which the Prophet David calleth the nethermost Hell. Revel. 20.

11 And albeit to men, which measure all things by Philosophy, and humane reasō, it may seeme absurd, that fire should afflict the soules of the reprobate departed, & the damned Spirits in hell, for so much as the Agent is ever reputed more noble than the Patient: but no corporal body is more noble than the Spirit: and according to the minde of the Philosopher, in his Booke of gene-

Generation: Those things only are agent and patient in themselues, which communicate in the same manner: Yet in this point, as also in manie other things which leane onely on Faith, and not on humane reason, we must beliene it, because ȳ word of God so deliuereth it. For the soule of Dives in Hell, cryeth, and shall cry for ever; I am tormented in this flame. Which is no Parable, but really acted. Luke. 16.

This thē is no imaginary fire, but a true corporall fire, working really vpon body & soule: on the soule, before the day of iudgemēt, and on both together in higher degree of torment after the day of Doome: not by a proper vertue & naturall action which the fire hath, but as the instrument of Gods iustice, not consuming, but afflicting, after a certaine manner of perpetuall detaining in the torment of reall punishment.

12 But is this place of Hell so to be beholden only by Faith, that humane reason cānot conceiue it to be such, as it is delivered to be in the word of God: Yea, verily: and for this cause the conceit of Poets was not altogether idle, and deuoid of reason, in saying, that *Saturnus* diuiding his kingdome among his sons, gaue the west part toward the lower Sea, to *Pluto* his youngest sonne: the

the East part to *Iupiter*, and the Iſlands to *Neptune* of the Sea. And hereupon they feigned, that *Iupiter* was King and God of Heaven: *Pluto* of Hell: and *Neptune* of the Sea.

And to deſcribe Hell, they could not bethink them of a more fit place in the earth, to make a reſemblance thereof, than a certaine territory in *Italie*, betweene *Baiæ* and *Cumæ*, where the *Cimmerij* inhabit: a place in very deed ſo environed with high hilles, that the Sunne from the firſt riſing to the ſetting thereof, never ſhineth there: by reaſon of which continuall darkneſſe, this Proverbe is vſed;

Cimmeriis tenebris atrior.

More blacke than the darkneſſe of *Cimmeria*. And here they place *Acheruſia*, a darke Dungeon, or way to Hell, out of which *Hercules* drew *Cerberus* the Dog of Hell. Thus theſe Poeticall fictions (grounded vpon earthlie darkneſſe) repreſent and ſet before vs that inviſible darkneſſe, which no man ever living on earth hath ſeene, nor tongue is able ſufficientlie to expreſſe.

13 Geographers tells vs of the Mountaine *Ætna* in Cicilie, at this day called *Gibello Monte*, on the top whereof is a barren ground mixt wᵗʰ Aſhes, in the winter-time Plinie.

covered

couered with Snow: the circuit of which mountaine is twenty furlongs, & is inuironed with a banke of ashes, of the height of a wall. In the middle of this mount is also a round hill of the same colour and matter, wherin be two great holes, called Crateres, out of which do rise somtims sundry great flames of fire, sometimes horrible smoake, sometims are blown out burning stones in infinite numbers. Beside the visible sight of which fire, there is also heard within the ground terrible noyse and roaring.

14 What else can these fearfull fiery flames, horrible smoake, burning stones, in such hideous manner blowne vp, and the terrible roaring within that Mountaine Ætna import, but a certaine subterraneall part of Hell? As also it may be in like manner thought of the Marine Rocke of Barry in Glamorgan-shire in Wales: by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke, as it were of a Smiths forge: one while the blowing of Bellows: another while the sound of hammers, beating on a Stethy or Anvile: the noyse of Knives made sharpe on a whetstone: and the crackling of fire in a furnace, and such like: very strange and admirable to heare.

15 Pa-

15 Nauigators report, that there is a Sea in the voyage to the west Indies (called the Burmudas) which is a most hellish Sea for thunder, lightning, and stormes. Also they assure vs of an Iland, which they call the Iland of Devils: for that to such as approch neare the same, there doe not only appeare fearfull sights of Devils, & evill spirits, but also mightie tempests, with most terrible and continuall Thunder, and Lightning: and the noyse of horrible cryes, with scriching, doth so affright and amaze those that come neare that place, that they are glad with all might and maine to flée and spéd thé thence with all possible haste they can.

16 Cosmographers also informe vs of a certaine wonderfull whire-pole in the frozen Sea, not far from the land, towards the Ilands of the Hibrides: whereunto all the waues of ỹ sea haue their course from far, which their conueying themselues into the secret receptacles of nature, are swallowed vp, as it were into a bottomlesse pit: and if any ship chãce to passe this way, it is puld & drawne with such violence of the waues, that eft-soones without remedy, the force of the whirepole deuoureth the same.

17 I doubt not, but there are some which ascribe all these things to naturall causes & workings,

wo2kings,o2 els will account them no bet-
ter than Fables, as they doe all things els
which concerne Religion. But yet let such
men now know (as one day with woful ex-
perience they shall feele) that these & many
moe wonderfull wo2ks of God in earth, &
his wonders in ẏ deepe (beside his counsels
& judgements revealed in his wo2ds) doe
assure those which fear God ẏ there is a Hell.

18 Who is so ignorant, that he doth not
see and know, how in all things both natu-
rall & supernaturall, there is an opposition
and a contrariety? And therfo2e also a God,
and a Devill, a Heaven, & a Hell. This Hell,
in the day of dome (as touching the paines
and to2ments to be layd on the Devill and
his adherents) shalbe therein so inlarged &
redoubled, that the darkenesse of Cimmeria,
and all the darkenesse of the earth, beside the
fire in the region that compasseth the earth,
the fierie flames, lightnings, thunder, and
tempests, the smoake, terrible noise & roa-
ring in the Mountains *Ætna*, the fearfull
visions neare the Island of Devils, the chil-
ling cold, and froẓen Ice in *Frigida Zona*, the
in-dzaughts & swallowing Gulfes of wa-
ters, the whole barrennesse of the Earth,
with all bitternesse, stinch, and whatsoever
else may offend the senses of damned men,

(the

(the punishments of sinne) shalbe gathered together into one Chaos of confusiõ, whereinto Satan, with his Legions of damned spirits, (which are now for a time let loose to remaine & converse in the fiery Region of the Ayre, in the hollow Caues and dungeons of the earth, and in the waters, and where it hath pleased God to appoint thē) shalbe plunged for ever and ever.

19 Therefore, let Hell be where it hath pleased God in his secret counsell to place it, to men vnknown: whether in the North, or in the South, vnder the frozen Zone, or vnder ỳ burning Zone, or in a pit or gulfe that shall exceedingly participate of both, it maketh to vs no matter of exception: For, most true it is, that Saint Gregory sayth, The wicked shalbe cast into vtter darknes, that they may there gnash their teeth, which delighted heere in nothing but gluttony. For heat & burning cõmonly make men to weepe: & cold causeth men to beate & gnash their teeth. In Hel (saith he) there shalbe cold intollerable, fire vnquenchable, the Worme immortall, stinke that cannot be indured, darknesse palpable, the horrible scourges of Devils, and the fearfull sight of Devils.

Greg. super illud Mat. Ejicientur in tenebras.

20 Thus much then wee learne hereby concerning Hell, that it is a most fearfull &

horrible place, into which the Soules of all that liue vngodly in this present world, & in vnbeliefe, are carried after death, by the deuil and his Angels: euen as contrariwise, the Soules of Gods children, which liue in his feare, & in Christian obedience in this world, are carryed vp into Abrahams bosome, as Lazarus was; and are in the hands of God, where no torment can come neare them. For, as S. Gregory sayth, Inasmuch as the wicked hade in this life, forsake their Creator both in body & mind, they shall in Hel fire be tormented both in body & mind together. And now ỳ we haue hitherto spoke at large cõcerning hel, it resteth ỳ somewhat be declared, as touching the paines & torments that are now, and shalbe for euer in the same: In ỳ which, albeit there is but one fire, yet (S. Gregory sayth) It doth not torment sinners after one manner. For euery one shalbee punished according to the quality and quantatie of his sinnes.

2. As in sin there are to be seene two turnings, namely, a turning away from the chiefe & increat good or felicity, called *Summum bonum*, and a conuersion, or turning to the lesser & created good, which be the things of this world. Euen so in the punishment, which is answerable to that sin, there shall be

be found two sorrows: The one, which shal arise of the losse of everlasting blessednesse, and the other, which shall arise of the paine and torments which shalbe brought vpon the body and Soule. Both which sorrowes and torments, the Scholemē call the paine of losse, and the paine of sence.

22 But first of all, we will speake of the losse of felicity, which is the greater punishmēt. There cannot be imagined or devised any paine or punishmēt so grievous, which is comparable to the losse of felicitie: for if to liue in exile & banishmēt in a close prisō, frō our deere friends in this world, it may seme a punishment, how greatly will that separation from God torment vs! whose only sight is so great happines, that indeed it maketh a man blessed and happy.

23 It was to the Citizens of Rome a great punishmēt, and almost the greatest of all other, when for some great offenses they were compelled to forsake the City & company of Citizens, and to dwell in certaine desart Ilands, among the Barbarians. Wherefore Marcus Tullius, when he was brought againe from banishment (as if he had entred into a new world, & had gotten heavē for earth) said, as a mā amazed, How beautifull is Italie! how faire are ỹ regions

thereof! What goodly fields! What pleasant fruits! What famous Cities! How great humanity of Citizens! What an excellent Commō-wealth! And so forth. How great greife and sorrow shall they feele which are absent from the Pallace of Heaven? From the Commō-wealth of Saints? From those most happy Regions, where Peace, Charity, Tranquility, and Joy reigneth? where the voyce of prayse and rejoycing, & continuall Allelujah is sung? And finally, to bee absent from that most pure light, which maketh the beholders joyfull and happy: and when they shalbe compelled to dwel for ever in most filthy prisons, and as it were, in a sinke of all filthinesse, where there shalbe no order, but continual horror: where there shalbe no voyce, but of such as mourne, and blaspheme: where there shalbe heard no sound, but of beating rods, and whips: and with a rabble of all sorts of Devils, both barbarous and cruel: and also in the company and fellowship of most wicked men?

24 Then shall their eyes be opened, then shall the vaile bee taken away from before their face, then shall they see with exceeding sorrow, that betweene the everlasting Felicity & these fraile & transitory things, there

is incomparable difference, when they shall behold most evidently, that they haue lost the ioyes not to bee told, and permanent for ever, for shadowes and dreames.

25 There shalbe so great sorrow, that although the damned do know, that all accesse vnto everlasting blessednes is shut vp from them, and that there is a most great Chaos, & vniversall confusion set betweene them and the place of the elect and blessed, yet being compelled with a certaine naturall desire, they shal not refraine themselues from these cryes: Lord, Lord, open to vs: Lord, Lord, open to vs.

O Lord, open our hearts, and giue vs grace to seeke thee, while thou art to bee found.

26 Hell therfore is an intollerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the Kingdome of Heaven, and to the hatred of Christ, when he shall say, I know you not: and to this reproch & checke, When I was hungry and thirsty, yee gaue mee no meate nor drinke, &c. For we shal more easily endure a thousand thunder-claps, than to haue his most meeke and loving countenance turned away from vs.

Matth. 25

27 Moreover, the losse of this felicitie, bringeth with it selfe the losse of all good

things. For the eyes of the damned shall see no comely shape or forme: their eares shall heare no manner of Harmony: their taste shall haue no swæt or sauory thing to delight it: their feeling shall haue no soft thing to serue it: & their smelling shal haue no fragrãt sauours to refresh & comfort it. For they which shalbe once shut out from the company of God, are at one instant drowned in the Ocean of al calamities and miseries, without hope of deliverance. Let vs then deepely weigh and consider, how great a matter it is to lose Felicitie.

28 Now let vs come to entreat of that torment, which is therfore called the paine of sense by ẏ schoolemen, because it is alwel lapd vpon the outward senses of the body, as vpon the inward faculties of the minde. And that wee may first deale with the torment of the inward sense, ye shall obserue, that there are foure faculties of the Soule, which shalbe vexed in hell with wonderfull torments. The first, is that which the Grecians call Phantasia, and wee, Cogitation. The second, is Memorie. The third, is Understanding. And the last, Will.

Cogitation. 29 Cogitation therfore, shalbe most vehemently vexed, with the feeling of those torments, into the which both the body &

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the minde shalbee cast. For, if now some great griefe doth so posses our cogitation, that a man cannot, would he never so faine, but thinke of that griefe; what will the torments of Hell doe in the minds of the damned: which shalbe greater, without all comparison? Therfore, cogitation shall increase their griefe and sorrowes, & those sorrows shall whet and stirre vp cogitation, & they both shal so feed one another, that they shal leaue no place of rest, neither in the minde, nor in the body of the damned. These therfore shall bee the contemplations of those men, who when they might in this life fruitfully haue thought vpon these things, would not: & they which disdained here to vse these most profitable meditations, as a bridle of their lusts, shall in that time suffer them, as most cruell torments.

Holy meditations, are as a bridle to lust.

30 Farthermore, the Memory shalbe no small crosse to the mindes of the damned, when they shall begin to cal to minde their former delights, and the pleasures past. for ỹ which they are now come vnto those torments. For then too late shal they perceiue, with what bitter sauce they were seasoned, which in time past seemed so sweete vnto them. But they shal much more vehemently be tormented, when they shall compare

Memorie.

the brevity of the pleasures past, with the eternitie of the present sorrows. For, what Mathematician so skilfull cã be found out, which cã declare to vs how much greater that everlasting time shalbe, than the time of these transitorie pleasures? How shall they then groane and mourne, and what great deepe sighes shall they fetch, when they shall find by experiẽce that their pleasures were most momentany, & that they are gone as a dreame and shadow, and that their sorrowes shall haue none end?

Vnderstanding.

31 But the vnderstanding, as it is a faculty more excellent and perspicuous, so shall it be tormented with a more intollerable crosse. In this facultie shal the worme bee, which the Scriptures so oftentimes threaten to sinners, where it is sayd, that their worme dieth not, & the fire shall not be quenched. For as ẏ worme hath his originall from the wood, & yet doth it continually eate & consume ẏ wood wherof it commeth: even so this worme springeth from sin, & holdeth a perpetuall warre with sin, and is nothing else but a continuall repentãce & sorrow, full of rage and desperation, which they haue by reason of their sinnes, when they see & feele that for thẽ they haue lost the Kingdome of Heaven, and haue incurred

curred those vnspeakable torments. This worme of the damned, resteth neither day nor night. but biteth and gnaweth continually, and feedeth vpon the bowels of those miserable men, alwayes bringing to their remembrãce ẏ notable opportunitie which they had here in earth, not only with very small labour to haue escaped those punishments, but also without money, or moneyworth, to haue gotten the Kingdom of Heaven. Therfore they shal evermore contend with themselues, & say: O miserable men that we be, to whom the Kingdom of Heaven was somtimes offered freely to receiue & posses, the which the Preachers of Gods word did humbly & lovingly beseech vs to imbrace, and we refused! If we had truely repented vs of our sins, all had beene forgotten. How small a thing had it beene to haue tepented? If we had craved mercy, we had easily obtained it: if we had called for help & grace faithfully, it had beene at hand: if we had given but a cup of cold water for the Lords sake, we had not beene vnrewarded. But now we fast continuallie, & shalbe tormented: we shalbe afflicted, & shall reape no fruite thereof. O that golden time misspent! How is it now gone, and never shal returne againe! Who bereaved vs of our

cares;

cares: Who shut our eyes: Who stopt our eares: Who so bewitched vs, ỳ we never thought vpon these punishments, that we never had regard to these tims, that we never foresaw this misery, & which we hearkned not vnto them that forewarned vs.

Will. 32 And if the Understanding shall feele these things, what shall we then say of the Will, which is the chiefe & principall cause of sinnes: The Will therefore shalbe evermore tormented wᵗ a certaine outragious envy, which it shall conceiue of the honour and glory of Almightie God, and of all the Saincts of Heaven, according as it is set downe in ỳ Psalms; The vngodly shall see it, & it shall grieue him; he shall gnash with his teeth, and consume away: the desire of the vngodly shall perish. Also in the Wills of these sinners, there shalbee ioyned with envy, extreame hatred against God: from whence shal arise horrible curses, & blasphemies, which shall never cease in their mouths. For whē they shal perceiue, ỳ there is no hope any more to recouer their saluation, & shal also be assured ỳ they shall at no time come into the fauour of God, and that their torments shall never haue end: And farther, when they shall see, that it is God himself which keepeth them, as it were fast bound

Psal. 112.

Heare and tremble, O yee wicked and prophane.

bound with chaines in these perpetuall tor-
ments: and that it is hee which doth from
on high cast down vpon them thundering,
tempests, and with his omnipotent breath
doth kindle those Furnaces of hel fire: then
they will rage & foame like mad dogs, and
will never cease from barking, frō blasphe-
mies, and cursed speaking. They wil curse
him because he created them, and adiudged
them to death, & yet dying, are never dead.
They will curse his punishments, because
he tormented them so vehemently. They
will curse his benignitie, because it is now
turned into severitie. They will curse his
crosse, and his blood-shed vpon the same, be-
cause it hath bene profitable to so many, &
nothing availeable vnto them.

From wicked blas-
phemies, good Lord deliver vs.

33 To conclude, they will curse all the
Saincts & Angels of Heaven, because they
shall see thē in ioy and felicity, & themselues
in everlasting misery. This shall bee their
perpetuall symphony & melodie: these their
Evening and Morning Songs: these their
Psalmes & Hymmes, which they shall sing
in these dolefull Temples of Devils, where
they shall haue fire & brimstone, in stead of
Frankincense, and the noise of stripes with
whips and nailes; which shal enforce weep-
ing, howling, & gnashing of teeth, in stead
of

of Organs, Trumpets, Cornets & Harps.

34 Thus farre concerning the sorrow which ariseth of the losse of the chiefe felicitie, and which the inward faculties of the minde doe suffer, which haue beene shown to be the greatest, and vnspeakable. Now also we will show, that to bee an exceeding sorrow, which the very torments shall worke in the externall senses of men.

35 Therefore as the reward of the blessed is not som certaine particular goodnes severed and divided frō other good things, but a certaine commō and generall good felicitie, wherin all good things, all delights and pleasures are contained: So the paine & torment of the damned, is not one kind of sorrow (as of the head, of the eyes, of the teeth, of the reines, and so forth) but it is a certaine generall punishment, which comprehendeth all the sorrowes of al the members and senses together.

36 If the sorrow and paine of a woman travelling in child-birth be so great, and so generall, that it invadeth every part; what shal becom of thē, vpon whom all maner of sorrows shall come? If a man cannot indure a little fire in one part of his body (as on his little finger) but one houre, how intollerable shall the paine of the damned be

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hen they shall wholly burne within and
without: Which of you (saith the Prophet
Isias) can dwell with burning fire? And yet
our fire here is but a picture and shadow of
that vnquenchable fire there in Hel, where
one drop of cold water wil be more worth,
than all the jewels of the world, though
help to cole the tongue.

37 All the senses of the body shalbe here
tormented, and that not with heate only,
but also with extreame and most frézing
cold, as Gregory affirmeth in these words:
In Hell is intollerable cold, vnquenchable
heat, an immortall Worme, a stink not to be
endured, a scourge ever striking, darknesse
palpable, a fearful visiō of Devils, confusion
of sins, and a desperation of al good things.

38 This endlesse miserie shall inforce
thē to howle and cry, Cursed bee the day
wherein I was borne: and let not the day
wherein my Mother bare mee, bee blessed.
Cursed be the mā that showed my Father,
saying: A man-child is borne vnto thée, and
comforted him. Cursed be he, that bee slue
me not, even from the wombe, or that my
Mother might haue bēn my graue, or her
Wombe a perpetuall conception. How is
it that I came forth of the Wombe to sée
labour, paine, and sorrow, that my dayes
should

should bee consumed with shame?

39 Three things among many other torments, shall inforce the wicked to blaspheme and curse: first, that before the day of doome they daily see the downfal of those into hell, of whose damnations they themselus haue beene the authors. And for this cause Dives in Hell prayed Abraham, to send Lazarus to his Fathers house, to forewarne his Brethren, that they might not come into that place of torment.

40 Secondly, because in Hell the waters which they could with might serue for their refreshing, shall bee like the burning pitch, which shall never be quenched; the smoake whereof shall ascend for ever.

41 Thirdly, because they shalbe gathered together, as the Prisoners in the pit, & faggotted vp in a band, like a bundle of stickes for the fire. For, as Heaven is (as touching the many mansions whereof Christ speaketh) in it selfe infinit, answering the essence, majestie, and power of God, being placed aboue all Orbes & Spheares, and far beyond all circle & compas of mans capacitie: euen so, Hell is limited in a small Orbe, capable of no more than the damned, & the Instruments of their torments; which cannot bee very spacious, in regard the whole earth is much

much lesse, thã ỹ circumference of the Sun. The straitnes of which place shall bring to a hudge heaps of ỹ dãned, packt vp therin, increase of torment, w̃ palpable darknesse.

42 Now, if this hell were but a temporall paine (as Origen thought) then hope wold cheare the tormented sinner: but the torments are eternall, & the tormented quite destitute of hope. The worme of conscience is there for ever without solace, & gnashing of teeth shalbe cõtinually without gladnes. Thus the torments of the damned, shall cõtinue so many Worlds, as there be starrs in the Firmament, as there be graines of sand by the Sea shore, and as there bee drops of water found in the Sea. And whẽ these Worlds are ended, the paine and torments shal not cease, but begin afresh: & thus this wheele shall turne round without end.

43 For, when the motion of the *Primum Mobile*, and of the heavens shall cease, then shal tim also cease. Now in this world, ther is a time past, now there is a time present, and a time to come: but thẽ there shalbe no time past, nor any time to come: no weeke, no month, no yeare, nor any variation of time. It shalbe as the day whereof the Prophet speaketh, which shalbe neither day nor night. This shall be a very long day: for

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it shall be for ever and ever. For one day is with the Lord, as a thousand yeares; and a thousand yeares, but as one day of darknesse, and of blacknesse.

45 What man, considering these things will endure these Hellish torments everlastingly, to enjoy for a little while ỹ vain pleasures of the flesh? Although a man by living in sin, might procure vnto himself the wisdome of Salomon, the strength of Sampson, the beauty of Absolõ, & Susanna the riches of Cræsus, the power of Augustus, and the yeares of Methusalah: what wold all this profite at last, if after a while being in death, thou canst never deliver thy Body frõ the wormes, nor thy Soule from hell fire? And as our Saviour Christ saith, What doth it profit a man to winne all the world, and to lose his owne soule? If thou often meditate these things, thou shalt both leade a good and holy life, and after a while, make a blessed and happy ende of thy Pilgrimage.

CHA

CHAP. V.

Concerning the ſmall number of them that ſhall bee ſaved.

STRIVE to enter in at the narrow gate: for manie, I ſay vnto you, will ſeeke to enter in, and ſhall not bee able, *Luke* 13. With what purpoſe and meaning hath the Lord vttered this ſentence? Verily, to no other end (as may bee gathered by the words going before) than to ſhow, that there are few in number which are ſaved, and many which periſh.

2 For there are ſome which had propounded this queſtion to the Lord, ſaying, Lord, are there few that be ſaved? To the which queſtion the Lord anſwered ſo wiſely, that by his anſwere he taught, that there were but few which ſhould be ſaved, and alſo rendreth a reaſon why they were but few: Striue (ſaith he) to enter in at the ſtrait gate; for many, I ſay vnto you, will ſtriue to enter, and ſhall not bee able: the which is all one, as if hee had more

plainly ſaid, they are but few that ſhall be ſaued: and that for no other cauſe, but for that the gate of life and ſalvation, is ſtrait and narrow.

3 This thing the Lord goeth about to print in our minds, when as hee ſo often-times repeateth, Many are called, but few are choſē: And when he cried againe, Wide and broad is the way which leadeth to perdition, & many there be which enter thereat: but narrow and ſtraite is the way which leadeth vnto life, and few there bee which find it. Matth. 20. 16.

4 This thing, Iſaias ſetteth before our eyes by a very plaine, and yet fearfull ſimilitude: for thus hee ſpeaketh, Surely thus ſhall it bee in the middeſt of the Earth, among the people, as the ſhaking of an Oliue tree, and as the Grapes when the Vintage is ended. Iſaias, Chap. 24. 13. Theſe ſhall lift vp their voice, and ſhall ſing praiſes, when the Lord is glorious and magnificent: that is to ſay, how ſeldome doe Olives hang vpon the tree after they were ſhaken? and how ſeldome are Grapes found vpon the Vines after the Vintage? even ſo few ſhall bee ſaued out of the number of men. Who will not tremble? who will not forget his ſport and

and mirth, and delights, if hee beginne to thinke vpon this thing?

5 Againe, in Esdras it is said, The most High made the World for many, but the world to come for few: The earth yeeldeth great store of clay to make Pots, but little gold: So it is with the worke of this world, there be many created, but few shalbe saved. We see hereby, that evẽ in naturall things, those that be most excellent, are most rare; much clay, but little gold: great plenty of common stones, but of pretious stones very few: vnprofitable Hearbes spring every where, but wholesome and medicinable Hearbs, are more season. 2 Esd. 8. 2. 3.

6 How many millions of Infidels, Barbarians, Turks & Iewes, which remaine in the darknes of their own ignorance, are damned? And among Christians, so many as hold not their profession truelie, or other wise, are evill livers therin. And before the comming of Christ, all the world went the broad way to damnation, for many thousãd years together, excepting a few Iewes, which were a peculiar people vnto God: and yet amongst them also, it seemeth the greater part were not saved.

7 If this be so, that God vãneth so many thousands for one that he saveth, how is it

true that his mercy is aboue all his woꝛks, and doth ſurmount his iudgements? Foꝛ if the number of the damned, doe ſo much exceed the number that are ſaued, it may ſeeme that the woꝛke of iuſtice doth exceede the woꝛke of mercy.

8 To this obiection it may thus bee anſwered: Firſt, that mercy may bee ſayd to exceede his iuſtice, foꝛ that our whole ſalvation is of his mercy, and our damnation of our ſelues, as from the firſt and principall cauſe thereof, Thy perdition is onely from thy ſelfe (O Iſrael) and thine aſſiſtance to doe good, is onely from mee.

9 Secondly, in that he deſireth that all men might be ſaued. Whereby it appeareth, that he offereth his mercy to all willingly and freely: and is conſtrained to execute his iuſtice by our obſtinate behaviour onely, Math. 23. 37.

10 Thirdly, in that hee vſeth many meanes to ſaue the dãned in this life. Firſt by calling them, & aſſiſting them ſomtimes with his grace to do good, by moving them inwardly with infinite good inſpirations: ſecõdly, by alluring them outwardly with exhoꝛtations, pꝛomiſes, and examples of others: thirdly, by aduerſities: fourthly, by pꝛoſ-

prosperities: fifthly, by giving space to repēt: lastly, by threatnings. This must needes make the very damned confesse in hell, that his Iudgements are nothing comparable with the greatnesse of his mercies.

11 But to returne to our purpose: seeing they are so few that shalbe saved, if they be cōpared with those which shall perish, Isaias saith full truely, These shall lift vp their voyce: they shall shout for the magnificency of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the cloudes of heaven with power & Maiestie; when he hath cast innumerable multitudes of the wicked into hell fire; when he hath judged all blasphemers, all fornicators, all drunkards, and vncleane persons to eternall torments, and when he hath tumbled downe headlong all prowd persons; when those few which are left, shall lift vp their voyces, and shall breake forth into the praises of the Lord.

12 Now, let all men which are lovers of themselues eate, & drinke, play laugh, liue in security, and giue themselus to delights, and they shall see what will come vpon thē soone after. Verily, if they be but a few that be saved, these are not like to be of the nūber. but are rather to bee reckoned among

those which play vpō the Cymball & Harpe: living in prosperitie and pleasure all their daies, at last descend into their graues.

13 Thus haue we the meaning and purpose of our Saviour Christ in the former sentence: now we will begin briefly to expound the same.

14 Striue (saith he) to enter by the strait gate. One moved the question, but the Lord maketh answere not to one onely, but to many: Striue ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

15 But what is that strait gate, by which we are cōmāded to enter? Surely, no other thing, than Christ himselfe. For, in another place he saith plainlie, I am the dore, by me if any man enter, he shalbe safe. And againe, I am the Way, the Trueth, and the Life.

Iohn, 10. 9.

Iohn, 14. 6.

16 After what manner then doe men enter by Christ? Two things are required for this entrance by Christ into heaven: the one is, on ȳ behalfe of Christ: the other is, on our behalfe. That which is required on Christs part, is, that he open the gate: for he hath the key of David, and openeth, and no man cā shut, & he shutteth, and no man openeth: and this is done long since. For Christ then

Rev. 3. 7.

then opened to vs ye gate of everlasting life, when living hereupon earth, he was obedient to his Father; humbling himselfe to the death, ye most shamefull death of the Crosse. For, as the disobedience & pride of the first Adam, did shut up the gate of the Kingdom of Heaven: so the obedience of the second Adam, and his humilitie, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the gate standeth wide open, and shall so stand vnto the ende of the world.

17 But on our part this is required, that we strive and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And we enter when we vse and receive those meanes to obtaine salvation, which Christ appointed: namely, Faith and Repentance. For this was the first Sermõ he preached: Repent, and believe the Gospell. Those two do worke hope, charity, humility, chastity, patience, &c. But because these things are hard to the carnall man, & unregenerate, therfore the gate of salvatiõ is called the strait gate.

Mark 1.15. Faith commeth by hearing the Word preached.

18 But some man peradventure will say, if the law of ye Lord be a strait way or gate, why doth ye same Lord in another place affirme, that his yoake is sweet, & his burthen

light? How doe these things agree? Strive you to enter by the strait Gate: &, My yoke is sweete, and my burthen light. The knot may be vndone many wayes. S. Chrysostome expounding ỳ Seaventh Chapter of S. Mathewes Gospell, affirmeth, that the Law of the Lord in it selfe is grievous hard, but yet also, that it is light and swæte, if the rewards to come, and the torments to come bee considered. For the sufferings of this life, are nothing in comparison of the glory that shall bee showed vpon vs.

Matth. 11. 30.

Rom. 8. 18.

19 If the sicke man for the love of his health, is very willing to drink most bitter potions: If the Husbandmã in hope of the Harvest to come, setteth light by ỳ scorching heate of Summer, & the pinching cold of Winter: If ỳ Merchant feareth not the dãger of ship-wracke, nor the lying in wait of Pyrats, whẽ he adventureth for gold: If the souldier for vaine glorie, & a shadow of honour, thinketh the burthẽ of his armour light, and is cõtented to vndergoe hunger, thirst, watchings, labours, wounds, perils, & death it selfe: how can it be, but that those things which God commandeth, must bee easie & light to a Christian mã: especially if he consider that great & sempiternall glory which God promiseth to his Souldiers.

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20 The holy Apostle writing to the Ephesians, doth not without cause say, that he prayeth with so great carefulnes, that ỹ God of glory would vouchsafe to giue thẽ the spirit of wisedome, & illumined eyes of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, and of his Inheritance in the Saincts. For he knew that the greatnes of the heavenly reward was such, that ỹ only consideration thereof was able to make all grievous & bitter things swæte and light. These cogitatiõs (saith S. Cyprian) What persecution, what torment, can overcome? The mind which is setled vpon Religious meditations, standeth firme and stable: and ỹ same mind standeth immoveable against all the terrors of the Devill, & threatnings of the World being confirmed by a stedfast faith of the things to come. Ephes. 1. a. Cyprian de exhort. Martyrij.

21 The punishments also and torments which are to come, are so continuall and grievous, that to escape them, all the labors that we suffer here in earth, are not to bee accounted labours.

22 But yet let vs sée another answer to the former question. The way of the Lord in the beginning is very strait, but by little and little it is inlarged. In the beginning it

it ſéemeth hard & bitter: but by vſe it groweth eaſie, by little and little: by the cuſtome it is made light and ſwéet.

23 Heereupon S. Bernard ſaith, The Commandements of God, at the firſt ſeeme importable; afterward not ſo heavy; thē, not heavie at all; & in the end they delight. To this agréeth ẏ ſaying of S. Hierō, Vertues are hard to him that firſt takes thē in hand, eaſie to him that profiteth in them, & ſweet to him that exerciſeth them. And S. Auguſtine ſaith, The paths of Equity, whē a man firſt entreth into them, are ſtrait & narrow: but when he hath gone forward in them a time, they ſeeme ſpacious and broad.

Prov. 4. 12. Alſo Salomō in his Prouerbs ſaith, I haue taught thee in the way of wiſedome, & led thee in the pathes of righteouſnes, wherein whē thou goeſt, thy gate ſhall not be ſtrait; and when thou runneſt, thou ſhalt not fall. That is to ſay, before thou entreſt, thou ſhalt bee diſcouraged: but when thou art entred, thou ſhalt féele little difficulty, or none at all.

24 Homer, the Prince of Gréeke Poets, a Heathen man (but yet wiſe) writeth, that when Vlyſſes ſhould paſſe by thoſe places where Circe a famous woman in Inchantmēts (wherby ſhe turned men into beaſts) dwelt

welt, carried with him a certaine hearbe, by the force wherof, he fortified himselfe against her power: the rots of the which are most foule and stinking, but the flowers most faire and white as milk. The purpose of Homer is hereby to show, that wise men (whom he describeth in the person of Vlysses) are wont to guard & fortifie themselues with vertue, which is stronger thã any armour of proffe: lest being vanquished with divers desires and lusts, they be trãsformed and made lik vnto brute beasts: & that verme is like to ỳ said hearb, which hath black rots, and white flowers; for that the beginnings of vertue are hard & vnpleasant, but the fruit thereof most sweet and good.

25 Moreover, experience, and daily vse proveth this. For there are many to whom if we should say thus, This must be your life hereafter: Ye shall abstaine from pastimes & pleasures: ye shall seldome walke abroad out of your houses: ye shal not hunt after feasts and banquets: ye shall not vse wanton dalliance with women: but ye shall follow your vocation at home, wherein ye shalbe conversant: and hereunto ye shall ioyne prayer, reading, & godly meditation. To this they would answer, We can in no wise performe this, without God should worke

worke a great miracle in vs, this is no humane life, but a life for Angels.

26 But if these men would begin to enter the kingdom of Heaven, & as it were with a strong hand, to resist their evill customes, to exercise themselues in good workes, and willingly to vse those remedies, which help to rot out sinne and wickednesse (as often prayer & fasting, the receiving of the blessed Sacraments of the body and blood of Christ, the diligent reading of the Scriptures & other good bookes, the company and fellowship of good men) who doubteth, but ỹ vpon these religious exercises, there will follow such good successe, that the way of ỹ Lord shall bee opened vnto them more and more: and that in a short time they shall finde themselues in the place wᵗ exceeding ioy of mind, whereinto afore they thought they should never come: and thus they shall not onely with labour and paine, but also with delight and pleasure, abstaine from sin and wickednes, and liue a holy and blessed life.

27 For the Philosopher (though an Ethnicke) saw this plainely, and so taught, that it is a pleasure to a vertuous man to liue vertuously. And Salomon expresseth the same thing in other words, The righteous man rejoyceth to deale righteously.

28 More

28 Moreover, this question may be answered another way, if we say with Theophilact, that Christ as a strait gate, & narrow way, so called, not so much because he so is, but because he seemeth so to ỹ lovers of the world, to wealthy and rich men. For in very deede, if men were humble, if they wold lay aside many unprofitable burthēs, and put off the garments of the flesh, they would (peradventure) finde no straitnes in the way and gate of the Lord: wheras now they thinke upon nothing, but how they may rise continually, how they may ware fat in body, swell in minde, how they may extend & inlarge their possessions, how they may abound and flow in wealth: neither do they cease at any time to lade themselves with ỹ heavy burthens of the cares of this life. And what marvell then, if to such men the gate of the heavenly Kingdom seeme to bee strait and narrow?

29 It seemed not a hard and straight way to the Apostles of our Lord: it seemed not so to them which succeded them in profession, who forsoke all that they possessed, & would needs follow poore Christ in povertie. For it cannot be expressed in words, how ample and large the way of the Lord shall bee made unto all them which can set their heart

heart vpon heauē, contemne earthly vanities, with great feruency of mind to cleaue wholly vnto God, and which can cut off the desires of vnprofitable things.

33 Last of all, this may be added also for the explication of our questiō; that the law & Commandements of God are a straight way & gate, if they be considered by themselues, & alone. But if the grace and helpe of God be ioyned vnto them, they ought not to bee called a straight gate, but a sweete yoake, and a light burthen.

31 For this is the difference betwéene the Law and the Gospell. The Law commandeth that we should be holy, but it gaue no grace by which men are sanctified: It commanded vs to fight against the Deuill, but it gaue not vnto vs necessary armour and weapons to fight: It commaunded vs of carnall, to become spirituall; but it gaue not the holy Ghost, by which we might be spirituall: It commāded vs to goe forward towards heaven, but giueth not vnto vs Ladders and steps, by which we may ascend into heaven.

32 Therefore the Law was a yoake, but not a sweet yoake: It was a burthen, but not a light one. But the Gospell commanding the selfe same things, giueth helpe and strength,

trength, that they may not only bee done, ut also that they may be easily done.

33 Wherefore, the Gospell is a yoake, but weet: it is a burthen, but light. It is also straight and broad way: it is a sharp and leasāt way. Let vs heare the words of the Prophet, saying: Because of the wordes of hy mouth, I haue kept hard waies. Behold Psal. 119. yoake & a burthen, a strait and a narrow way. Let vs heare the same Prophet again: n the way of thy Commandements I haue nd a great delight, as in al māner of riches. gain, I haue run the way of thy Commandements, when thou hast set my heart at liertie. Behold, a helpe of grace.

34 For then the way is inlarged, and he course easily finished, when the heart is ade spacious & wide with the fire of loue. What is ỹ cause that all the Saincts did so reat and wonderfull workes, and were so mall, and the same not without the comulsion of the Law, many times? Surely, here is no other cause but this: they were rdēt, but we are cold. Finally, they which omplaine of the straitnesse of the Lords ayes, seeme to me not to haue known as et what the Gospell signifieth. For, what oth the Gospell signifie? what grace? what he law of Loue? What the Holy Ghost?

What

What, Christ? What, Jesus? And what a deliverer? But a deliverance, but libertie, and charity, but sweetnesse and felicity.

35 What this gate is, whereof the Lord speaketh, why it is called straight, we have hitherto showed: these words are to be considered, Because many, I say vnto you, shall seeke to enter, and cannot.

36 There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot: and there is also a fourth kind which doe not so much as seeke to enter in.

37 There are some therefore, which seeke to enter into the kingdome of Heaven, but they doe not therefore enter, because they doe not seek to passe & enter by the straight gate, but by ỹ broade way. And of this sort are the Mahometans, the Jewes, Heretikes, Papists, Sectaries, and all Infidels. The Mahometanes seek to enter, and to be saved: but therefore they enter not, and cannot be saved, because they enter not by the strait gate, Christ: but by the broade gate, Mahomet. For when Mahomet saw the straitnesse of Christian Religion, he opened a certaine other gate. broad & wide, which leadeth the direct way vnto hell.

38 Behold and see what a wide gate Mahomet hath set open, hee hath taught nothing

nothing to bee believed which exceedeth mans vnderstãding: no Trinity, no Incarnatiõ, no Death, or Resurrection of the Son of God. Also he hath taught to hope for nothing which the eye hath not, nor the eare heareth not. The floods of milke, hony, and Wine, fulnesse of Venerie, and fulfilling of lusts, multitude of Servants, continuall sports and banquets; these he would haue to be the felicitie of the blessed.

39 The Papists also set open a very wide gate, when they teach men to merite heaven by workes, to purchase vnto themselues with mony, pardon for their sinnes past and to come, to redeeme their souls out of Purgatory fire, by purchasing infinite Masses and Dirges with money, to be sung after their death, to haue absolution of their sins by confession to a Priest, with divers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manner, all Heretickes, and Schismaticks, which cannot indure & abide the straits of this gate, doe open every one to himselfe a proper gate. The Family of loue, haue a peculiar gate: the Anabaptists, and Libertines, a wide gate: and the Brownists, and Barrowists at this time, a

fantasticall gate, which seeke an equality of States and persons, a common participation of other mens portions, a sacrilegious spoile of the Lords Treasury and Sanctuarie, with Athalia: whereby they open the broad way of disorder and confusion, and a liberty to all sin and wickednesse: and yet by these gates which stand so wide open, a great multitude of men doe daylie enter.

41 All which the Lord calleth back with these words: Striue ye to enter in at the strait gate; for many (I say vnto you) haue sought to enter (namely vnto life) and cannot: because they enter not in at the straight gate, which onely leadeth vnto life.

42 Let not the largenes of the gate moue you. What doth it profit to enter easily, and not by the strait, if ye enter into Hell? Nay, rather if ye be wise, suspect & stand in feare of the broadnes of the gate, & of the facility of faith. Strait is the gate, and narrow is the way which leadeth vnto life. And ỹ is true Christiã faith, which for the deepenesse and excellency of his mysteries, requireth this, that vnderstanding be captiued of will.

43 There are yet another sort which desire to enter in at the straight gate, but they come too late, and therefore, seeking to enter in, cannot. He that kept not quickly, and at the

the first, into the water of ỳ pole Bethesda, after the Angell had stirred the same, lost the benefit of healing: & great were the liberties & p̄uiledges which the Israelites had in ỳ great yeare of Iubile, which was every fiftieth yeare: & he that challēged not his frædom in this time, afterwards lost it. Even so, now is the time of health, wherin the Archangel Christ Iesus, maketh the water of life effectuall to our salvation: now also is that Iubile, wherein we are to challenge the benefit of Christs death & passion, and the gate of Heaven is set open: but the said water of life must haue his vse in time, or else it helpeth not: and whē the yeare of Iubile is past, the gate of Heaven wil be fast shut vp. Every mans life is his yeare of Iubile: and when his life is ended, the Iubile is past, and he is barred from the gate of life. Levit. 25. 10.

44 And because many, while they liue hēre are overwhelmed with the cares of this worlde: and passing on their way, doe promise vnto themselues a long life, and a large yeare of Iubile; ỳ Lord foreseeing their perill, doth after this mānēr carefully admonish them, Striue ye to enter in at the strait gate; as if he should say, vse no delayes in the way, but make haste, run apace while the yeare of Iubile lasteth, while ye haue tym to repen-

repentance, and while the gate of salvatiõ is open. For many shall seeke to enter in, but because they come too late, they shal not enter. They shall knocke in vaine at the gate, they shall cry in vaine, Lord, Lord, open vnto vs, and in vaine they shall wish to haue one day of repentance.

45 And for whom, I beseech you, are those things so often spoken? Are they spoke for those that are dead, & stand without, knocking, and saying, Lord, open vnto vs? Mat. 25. Verily, they are not spoken vnto them, for they haue no profit thereby: but they are spoken to vs, & for vs: & to vs (I say) is this spoken; The gate of heaven is now opened vnto you, now is the time of your Iubile come, now the kingdome of heaven is offered vnto you, ye are now called vpon to enter by the strait gate: lose not this opportunity, for ỹ gate will be shut much soner then you thinke of, euen before you bee aware: then shall you be most miserable & vnhappy for euer: yee shall desire but one houre to be giuen you of this most precious time whereof now yee make so little account, and it shall not be giuen vnto you.

46 There is a third sort of men, which seeke soone enough to enter by the straight gate, but yet being ouercome with the straitnes

straitnes of the way, doe not enter in. To these the Lord speaketh, Striue yee to enter in by the strait gate, because many, I say vnto you, shal seek to enter, that is to say, they shall make a proose, whether they can enter or not, but they shall make it dangerous: they shall essay, whether they can enter by those straits: but because they seek not with all their strength to enter; therefore in the end they shall not enter.

47 There are of this sort an innumerable multitude of men which when they beare their sinnes and wickednesse by the word of God condemned, doe for a while purpose to forsake them, and to enter in at the strait gate of a vertuous life, and to forsake their drunkennes, fornicatiõ, contention, strifes, and such like, from which the Apostle commandeth vs to abstaine: so that these seeke to enter, and begin to enter; but some after they returne with the dog to his vomit, and with the Sow to her myre againe.

48 And some many times renew their desires, they oftentimes conceiue the spirit, and yet never bring forth. But the Lord is not fed w̃ barren desires, it is not enough to haue a will to enter, but we must also labour & striue to enter. For I say vnto you, many shall seek to enter, many shall haue a

will to enter, many shal haue a desire to enter, many shall proue to enter: but because they will not striue & labour with all their strength, therfore they shall not enter. For the kingdome of God suffereth violence, and the violent draw it vnto them.

49 When there is a Comicall or Tragicall play at the Theater or Curten, doe ye not see many times, how men doe throng & shoue wt great labour, to enter in betimes, that they may heare and behold the same: for the which they thinke their paine, their time, their labor, & their cost wel bestowed. But in the kingdom of Heaven there shall be such glorious sights, and so far excelling those worldly vanities, & prophans delights, that the beholders of them shall bee made happy with the beholding thereof. And we must not tarry till our seruants goe before vs to prepare ỹ way, but euery mã by himselfe, be he rich, be he poore, be he noble, or vnnoble, euery one must seeke to prepare, and make his owne way, & must striue, labour, & indeauour all that he can, if he will be at those delightfull and happy sights.

50 These things considered; which of vs will not sustaine the labour and trauell, to enter in at a straight gate? Who will not willingly suffer himselfe to be pained and afflicted

afflicted for a time? I doubt not, but that there are many which wold enter, but they cannot, & therefore they cannot, because they know not how to enter. For without skill, we muſt not loke to enter by thoſe ſtraite and low gates. If the gate be lowly, & thou lokſt to go in without ſtouping, w̄ a right by body, not once bowing down thy head, it is not like ỹ thou ſhalt hurt thy forehead and yet be ſtopt from entrance: Ev̄ ſo, the gate beeing ſtrait, except thou know how to conforme thy ſelfe to the faſhion of the croſſe, and to enter, as it were ſtouping, or ſideways, ỹ ſhalt deſire to enter in vaine. Therefore, this is that which the Lord ſaith here, Striue to enter in at the ſtrait gate: becaus many, I ſay vnto you, ſhall ſeek to enter in & cannot: & all becauſe they cannot faſhiō themſelues to the croſſe, and know not the manner of entring in by the ſtraites. Therefore, thou muſt conforme thy ſelfe to the manner of the croſſe, that is to ſay, thou muſt determine w̄ thy ſelf, to endure with a valiant mind, al māner of afflictions: and after this manner thou ſhalt eaſily enter.

51 Thus the Lord himſelfe entered: for thus it behoued Chriſt to ſuffer, that is to ſay, it was requiſite for Chriſt to be crucified, and ſo to enter into his glory. Thus the

Apostle S. Peter, thus the Apostle S. Andrew, and thus all the Elect haue entred into the Kingdome of Heauen. For they all, following the figure of the crosse, with many tribulations, and with great labor, haue entred into the straits of this gate.

52 But now to come to the last, and most vnhappy sort of mē, which do not only not striue to com in, but also do not so much, as thinke vpon any entrance. And how many thinke you, are there to bee found in this number? verily, there are very few which are not to be reckoned among this kinde of men. What man is he, that forgetteth not the feare of God, and his owne saluation? To how many doe these words agree? The Harpe and Viole, Timbrell, & Pipe, & wine, are in their feasts, but they regard not the work of the Lord. And again, They tak the Iob.21.12. Taber & Harpe, & rejoyce in the sound of the Organs: they spēd their daies in wealth, and suddenly they goe downe to the graue. They say also vnto God, depart from vs; for we desire not the knowledge of thy waies, &c. That is to say, we will not walke in that strait way which thou commandest vs to walk in, but we will goe the broad way.

53 When the Phrygians first became Christiās, the Gouernor of the City desired to

to be resolved by the Bishop (who was the about to baptize him) of this question: namely, whether those that shalbe saved, or those that shalbe damned, shalbe ỳ greater number: The Bishop answered, that ỳ greater number should bee lost. And I (quoth the Governour) will doe as the most doe, and so refused his Baptisme. Many men at this day peradventure, will be ashamed openly to say thus as the Governour did, and yet in deeds proclaime it.

54 Wherefore the greater part of men shalbe adjudged to everlasting paines: few are chosen. Many goe the broad way: few there be that enter the strait gate: ỳ which is not onely proved unto us by words, but also by many types and figures of the Scriptures.

55 God in that old world, wherein Noah lived, entred into judgement with mankind, and destroyed the evil and the wicked with the flood, but saved the good and godly. And how many were saved in that great multitude? A few (saith S. Peter) that is to say, Eight Soules, &c. 1. Pet. 3. 5.

56 Farthermore, in the dayes of Abraham, by another figure, he setteth before our eies, the small number of them that shalbe saved: for when he destroyed Sodome and Gomo-

Gomorrah with fire and Brimstone from Heaven, be among so many people saved onely three.

57 Moreover, in the time of Moses, God brought the people of Israel out of Ægypt, to plãt them in the land of Promise, a land flowing with Milke and Honey: all which things hapned to the in a figure, and were done to admonish vs, vpon whom the ends of the world are come. How many were there, think you, of this people, which came out of Ægypt? Sixe hundred & three thousand, fiue hundred and fifty, besides women, and Children, & old men. How many of this exceeding multitude entred into ỹ Land of Promise? No more but Iosua and Caleb.

Num. 1.

Num. 26. 65.

58 To conclude, what other thing was the Transfiguration of the LORD in the Mount, but a most manifest figure of blessednes? But ah, how many were admitted to this blessednesse? Onely fiue: Moses, Elias, Peter, Iames, and Iohn: to giue vs to vnderstand, not onely that they are few that shalbe saued (becaus there are but few Christians, if they be compared with Ethnicks, Iewes, Sarazens, Hereticks, & such lik, which without all doubt perish:) but also becaus among Christians, few shalbe saued. Wherfor, whosoeuer loueth God truly and

Matth. 17. 1.

and his owne Soule, let him labour and striue to enter in at the strait gate, during the time of his pilgrimage here in this life.

CHAP. VI.

Concerning Repentance without delay.

IEsus, the son of Sirach, giueth vs a very profitable admonition, to turne vnto God from sinne and wickednesse, so speedily as possibly we can, in these words: Because thy sinne is forgiven, bee not without feare to heape sinne vpon sinne: And say not, The mercy of God is great, hee will forgiue my manifold sinnes; for mercy and wrath come from him, and his indignation commeth downe vpon sinners. Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wrath of the Lord breake foorth, and in thy securitie, thou shalt bee destroyed. Chap. 5. 5.

Also, Salomō to the same effect, giueth vs most excellent counsell, saying; Remember now thy Creator in the daies of thy youth, while

while the evil daies come not, nor the years approach, wherein thou ſhalt ſay, I haue no pleaſure in them. Hereunto agreeth the ſaying of S. Auguſtine:

Age pœnitentiam dum ſanus es: ſi ſic ages, dico tibi quod ſecurus es, quia pœnitentiam egiſti eo tempore, quo peccare potuiſti: that is, Repent thee while thou art in health: ſo doing, I ſay vnto thee, thou art without danger becauſe thou haſt repented, at what time thou mighteſt haue ſinned.

2 Although theſe Diuine Teſtimonies might ſatisfie a Chriſtian man, that their hope is vaine & full of perill, which deferre their conuerſion and repentance albeit but for one houre: yet it ſhalbe ſhowed by other reaſons, that it may more plainly appeare, how needfull a thing it is for a man, with all ſpeed to repent him.

3 There are foure principall cauſes, why a man cannot without great labour & difficulty forſake ſin, and follow righteouſneſſe. The firſt cauſe is, a cuſtome in ſinning, the which being now made, as it were, another nature, can very hardly be ouercome: For as Mithridates vſed to eate poyſon ſo long, that nature in ỹ end could very well brook and digeſt it, & the people called Cimmerij, are ſo well acquainted with darkeneſſe, where-

wherin they liue continually, that they cannot well endure the light: euen so, men that liue continually in sin and wickednesse, are so in vse therewith, as all things contrary vnto their custome, greatly offend thē. By ỳ which custome (as Augustine affirmeth) dishonest & filthy things séeme vnto them honest and pure. And as houses and Lands, and other things by long continuance of time, bring to him that holdeth them, a plea of Prescription, and being so prescribed, cannot be recouered without a great Priuiledge had from the Prince: euen so, sins and vices when they haue a long time by custome prescribed vnto themselues the minde of the sinner, men striue in vaine, except God the most mighty King, by a singular priuiledge of his grace, do turne a stony heart into a fleshy heart. For, if sinne become, as it were, the wife of our youth, we shall hardly leaue it. O how easie (saith S. Augustine) is the entrance into sinne, but the comming out very hard! Therefore *Obsta principiis*, kill sinne in the beginning, then shalt thou not sin in Concupiscence, much lesse in practising of sinne; and lastly, in delighting in sinne.

4 The other cause, is the malice, and watchfulnes of the Deuil, by which he holdeth 2 Tim. 2. 26.

deth fast his seruants and captiues. For he which committeth sin, is the seruant of sin, and is held in captiuitie wt the snares of the deuill (as the Apostle teacheth) euen at his will. The deuill is that strong armed man, which with great care & diligence standeth vpon his guard. And yet as S. Augustine sayth, *Non tam fortis est sua fortitudine, quam nostra negligentia*: that is, Hee is not so strong by his owne strength, as by our negligence. And although his power be very great, yet he seeketh not so much by force to hurt vs, as by his subtil suggestiõs: for ẏ which cause he did not aske leaue of our Sauiour Christ, that he might cast him downe from the pinacle of the Temple, but sought rather to perswade Christ to cast himself down headlong. The serpent (in lik mãner) sought not by force to cram Eue, but allured her to take it her selfe, that she might, as it were, with her owne knife, cut her owne throat. The deuil will not breake open the dore vpõ vs, but he must find it open & empty, swept and garnished, & then he will enter. And that he may thus make our selues the instruments of our own miserie and woe, he ceaseth not to tempt vs, neither day nor night: That (as S. Gregory sayth) he may win vs at the least wise by his tediousnesse. When he hath

Luke, 11. 21.

Mark. 4 5.

Gen. 3.

thus

thus brought vs to his lure, then his care is to hold vs still in his bondage: and for feare that we should make conscience of sin, and so turne to the Lord by repentance, he putteth a faire vizor over the vgly face of sin: and so disguiseth her, that the prowd person which exceedeth in apparell, saith, that his, or her pride, is cleanlinesse and decency: the Whoremonger and fornicator taketh his filthy life to be but the course of youth: the drunkard and riotous person perswadeth himselfe, that his excesse is but good fellowship: the covetous person, believeth that his covetousnesse is good husbandrie: The idle person, which spendeth his whole time in dice, cards, & such like, neglecting his vocation, flattereth himselfe, that his time thus wickedly spent, is honest recreation: whereas if the Devill had not blinded them, so as they might see sinne in her colors, she would seem such a deformed monster, as they wold loath her for ever. For her eyes are full of Adulterie: her eares very large and great, open to heare all vaine delights: her tongue swollen with lying and deceit: her throat is an open Sepulchre: her lips are bouldered up with the poyson of Aspes: her hands are large to receive bribs: her belly hath a tympany of surfetting & gluttony: her backe is laden

Marke the Devils policie herein, and beware: for many by this meanes are decived.

What a monster sinne is.

laden with idlensse: & yet her feet are swift to shed blood: with her heart she thinketh vpon nothing, but how to betray the innocent, & oppresse the widow and fatherlesse: yea, from the very top of the head vnto the sole of the foot, she is full of botches & sores, and hath no whole part: What man wil be coupled with this Monster, who hath no other Dowrie and portion of her father the Devil, but hell fire? Let him then that hath beene inchanted with her adulterous eyes, divorce himself betimes from her company without delay: for delay is perillous. Her handmaid Securitie, wil peradventure flatter vs, & say; It is too soone yet to depart, and so to craue farther cōpany: much like vnto Sueronius Trāquillus Crow, which in the Emperour Domitians dayes, stood vpon the Capitoll. & said thus: All shalbe well. It is the Divels voyce, which saith, *Cras, Cras*, to morrow, hereafter: but God saith, *Hodie*, To day if ye will heare his voice, hardē not your hearts. If we hearkē to ẏ devils voice, he will serue vs as hee served Adam & Eue, & will lay open our nakednesse and shame.

5 A third cause of our delaied repentance is the absēce of the holy Ghost from vs; for as the Spirit of the Lord dwelling in our hearts, maketh the way of vertue easie and

swift,

sweet, insomuch that the Prophet David saith, I haue as great delight in the way of thy commandements, as in all manner of riches: And againe, I haue run the way of thy Commandements, when thou hast set my heart at libertie: Euen so contrariwise, the absence of the Holy Ghost, maketh the same way hard and vnpleasant. And as the light of the Sun cheareth vp mens spirits to goe to their labour: euen so the Sun of righteousnesse shining in our hearts, with the bright beames of his grace, maketh vs to haue a delight in the way of his commãdements. The first outward meanes of Pauls conuersion, was the great light which hee saw from Heauen; then was he cast down to the ground, and humbled: he heareth a voyce, and acknowledgeth it to bee Gods voyce, & then ariseth vp, and saith, *Quid faciam Domine?* What shall I doe? It is therefore celestial illumination that worketh our conuersion vnto God, and which frameth our hearts to his obedience. And therefore the Lord saith by the mouth of ỹ Prophet Ose, thus to sinfull mẽ: Woe vnto them, when I shall depart away from them. And by the Prophet Ieremie: Vnderstand and know what a grieuous thing it is, that the Lord thy God hath forsaken thee.

Psal. 119. 14.

Act. 9. 6.

6 The last cause is, a certaine sicknesse, and languishing of all the faculties of our soule: for the apple is not so eatē of worms, nor the garment with moaths, as the powers of the soule are corrupted with sins and wickednesses, as ỹ vnderstanding is darkned, the iudgement dulled, & the will depraved. Wherof it commeth, that now to liue a holy & godly life, is a very hard & painefull matter. Who seeth not then, in what perill and errour they are, who putting off their repentance & conversion from day to day, doe think, that the same which is now hard vnto them, they shall find afterwards more easie, when all the causes of difficulty & hardnesse are increased? When they haue increased the causes of their labour and difficulty, by adding sins vnto sins; and when an evil custome hath taken more deep rote, shall not the Deuill then more fortifie his Castle, which is thy Soule? Shall not God which is thy light, depart further off from thee? shall not the powers of thy soule then, having receiued many wounds, bee made more weak, & insufficient to goodnesse? Besides this, thou maist greatly hazard the losse of heavenly treasures, by thy long delay: God hath thought vpon and loued vs from everlasting, and hath prepared for vs an

eternall

eternall reward: with what face then canst thou hold from God a little momentany ſervice, which owest vnto God all that thou art able to doe for ever?

7 God hath given vnto thee the life of his only begotten Sonne, the which is of greater price than the life of all men, and of the Angels: and by what right and prerogatiue darest thou deny vnto him the Flower of thy youth, and to ſpend the ſame in other things than in the ſervice of God, & to offer vnto him the dregs and rottenneſſe of olde age only? Conſider what the Prophet Malachie ſaith, If ye offer the blind for ſacrifice, is it not evill? And if ye offer the Lame and Sicke, is it not evill? Offer it now vnto thy Prince, will he be content with thee, or accept thy perſō, ſaith the Lord of hoaſts? But curſed bee the deceiver, which hath in his flocke a Male, & voweth & ſacrificeth vnto the Lord a corrupt thing. All that we haue & our ſelues wholly, are not ſufficient to ſerue the Lord: Therefore let our youth be dedicated to his ſervice, as well as our age. Let vs ſerue him not only in ſickneſſe, but alſo in health. Let vs turne vnto him, not only when we are in affliction, & vnder the croſſe, but alſo in proſperitie: for forced holines, is of no great account: Pharaohs repentance,

Mal. 1. 6.

Festus trembling, and Iudas sorrow, availed them nothing. S. Augustine, in his second book of true and false repentance, speaking of ỹ repentance which affliction wringeth from men, saith, *Vis dicam liberaliter, &c.* Wilt thou haue mee speake my minde freely? I doe neither say, nor will say; that he shall be damned. But saith he, will ye put the matter out of doubt? Repent then whilst thou art in health: otherwise, whether a man doe safely depart out of this life, I my selfe am not sure. And the same Author in another place, saith thus: Wilt thou repent thee whē thou canst sin no lōger? Thy sins then haue forsakē thee, & not thou thy sins.

8 Sin is common to all times & ages of mans life; yea, to fraile youth more than to old age: which caused king Dauid to say, Remember not, O Lord, the sins of my youth. There is thē at no time want of matter in vs for repentance: & yet our sins are many more than our sacrifices. Sin is common to all; but timely & spædy repentance to few.

9 But let the exhortation of our Sauiour moue vs, which he so oftentimes repeateth, Watch, watch becaus ye know not the day nor the houre. For I demaund of thee whosoeuer thou be, which assurest thy selfe that after a few years be past, thou wilt re-

Matth. 25.

pen-

yēt thée: who made thée an vndoubted promise (I will not say of yeares or moneths) but of the Morrow, which is but one day? Nay, who can assure thée of one houre? and what greater folly and rashnesse can there be devised, than for a worme of the earth to determine any thing certaine, concerning the times & seasons which the Father hath set in his owne power? Art thou ignorant how many this vaine confidence hath deceived, even to this day?

10 But thou wilt say, the Lord is full of compassion & mercy, who hath made large promises to those that trust in him: who sent his Sonne into the world for me, and therefore he will not suffer me to perish. O mā, thou greatly deceivest thy selfe. Trueth it is, the promises of God are great, & greater than thou canst well consider. And yet they appertaine not to thee, if thou canst make no better vse of them. Thinke vpon that Proverbe of Salomon, *Mel invenisti?* Hast thou found Hony? Eate not too much. Hast thou the swéet & most cōfortable promises of God in the Gospel? vse them to thy comfort, yet presume not thereby to liue securely in sin. For Iacob must change his garments, before he can obtaine a blessing: And Hester must deck her selfe whē she cō- Gen. 27.

meth into the presence of the King. That is to say, we must put off the garment of sin by speedy repentãce, & we must be cloathed with vertue and godlinesse (as Pilgrims with scrip and staffe) for celestiall glory.

CHAP. VII.

Of the Remission of our sinnes by Christ: and of our loue to our Brethren.

AMong manifold things which doe set forth the wonderfull power, and exceeding mercy of God, there is nothing ỹ doth so much expresse the same, as doth the great mysterie of the Incarnation and Passion of Iesus Christ, whereby we haue frée pardon and remission of all our sinnes, and that benediction whereof the Prophet speaketh, saying; Blessed are they whose sins are covered, and whose iniquities are forgiven. Psal. 32.

2 Wonderfull was the Wisedome of God in the Redemption of Mankind, from the thraldome of sinne, death, and hell; in that he hath made Mercy and Trueth, Righteousnesse and Peace to be ioyned in one.

3 The

3 The first Adam sinned to damnation: from the which neither he nor his posteritie could deliver themselues. God nevertheles will not haue Adam & his posterity vtterly to perish: and therfore in vnspeakable mercy he devysed a meane, that this his Justice and Righteousnesse might be satisfied, and yet man saved. No Saint, nor Patriarch, nor any other, were he never so holy, which came out of the loynes of Adam, was able to make satisfaction to God, for the first transgression. No Angell, nor Archangell in Heaven, was fit to take this great taske in hand: because man had sinned, Justice required that man likewise should make satisfaction.

4 Behold here then, the infinite loue and mercy of God, who for mans redemption sent his Sonne from Heaven, so farre to be abased, as to take vpō him our flesh, conceived in the wombe of the Holy Virgine Mary by the Holy Ghost: that so God and man, he might be Emmanuell, that is, one Christ, in whom Mercy and Trueth are met together, Righteousnesse and Peace haue kissed each other.

5 Of this great worke of wonder, wherin God hath thus conioyned his mercies and his Justice, the Prophet long before

Esa. 9. 6. prophesied thus: Vnto vs a Child is borne, & vnto vs a Son is given, and the gouernmẽt is vpon his shoulder: & he shall call his name wõderful, counseller, the mighty God, the everlasting Father, the Prince of Peace.

6 This Child our Emmanuell and Iesus the Lord Christ, approved himselfe wonderfull in person, and in all his works. Three things (saith S. Bernard) are singularly wonderfull, and wonderfully singular: that the Godhead and the Manhood should bee vnited in one person, that one should bee both a Virgine and a Mother: that faith should dwell in the heart of man; things in nature and reason so contrary.

7 This wonderfull Christ, is not to be comprehended with corporall eies alone, & a carnall heart, but also wᵗʰ the eyes of a liuely faith, wherby we haue remissiõ of sins. For God so loved the world, ꝑ he gave his only begottẽ son, that all that believed in him

Ioh. 3. 16. should not perish, but haue everlasting life.

8 Ye then that will be saved, must come to him. Whosoever will come to the Father, must come by him, who not onely is the way to life, but is both the way & life. For as there was no Corne to be had in Ægypt, but onely by the hands of Ioseph, who after long affliction was so highly exalted: so there

there is no grace, no life, no remission, no holy Ghost, now to be loked for, but at the hãds of that crucified Ioseph; he is the Brazẽ Serpent, which only healeth the infernall Serpents wounds: he is the holy Temple, where only God is to be worshipped, & no where else: without him there is no hearing God, no helping God, no God for vs at all.

9 Onely the faith which is effectuall and availeable to iustifie vs before God, is that, whose obiect is the body & passion of Christ Iesus crucified, & whose fruits are ẏ works of Charity. Therefore (saith the Apostle) by faith cõmeth the inheritance as after grace, because the promise might bee firme and sure to all the seede. Rom. 4. 16.

10 The meanes to haue this faith, is the word of God preached: that hearing it, we may beleeue it to be the word of life. For so it is also manifest in ẏ Acts of the Apostles, where he saith, While Peter yet spak, the holy Ghost fell downe vpon them which heard him. And Paul to the Romans saith, Faith commeth by hearing. So as the Church preaching continually the word of God by her Ministers, and offering reconciliation by Christ, giveth remissiõ of sins; in that by the outward Ministrie is pronounceth the same out of ẏ word of the Scripture: by the Acts 10. 44. Rom. 10. 17.

which

which, through attentive eares (as through a Conduit) both the grace and the spirit of Christ doe flow in, even in our hearts.

11 As the word soundeth, and is heard in the voyce: so in a visible & evident signe the Sacraments doe speak; unto the which we giving credit, obtaine in very deed, that which they promise and signifie. So that how oftensoever we heare the word, or receive the Sacraments in faith, remission of sinnes is assured unto us: whereby no small faith is inwardly wrought in us.

12 Thus then we see, that remission of sins, is openly published by Proclamation, ratified by promise, confirmed by will & testament, stablished in blood, and sealed with Sacraments. And thus much concerning the first meane to get remission of sinnes.

13 The second meane, is charity in us, in pardoning & forgiving the offences and trespasses of our brethren against us, by which we have a promise frō the Lord of greater favour from him to us: namely, pardon of our trespasses and sins. Forgive (saith our Saviour Christ) and ye shall bee forgiven. Luke 6. 37

Wherby it appeareth, that we cannot have remission of our sinnes at the hand of God, except we shall first forgive. For God is so well pleased with this charitable duety of for-

forgiving injuries, and imbracing mutuall loue, ỳ he reiecteth and despiseth the prayers, the gifts, the sacrifices, the repentance, & all other works of those which are not reconciled. Goe first (saith he) and be reconciled to thy brother, & then come, & offer thy gift. Math. 5. 24.

14 The Law of Nature also requireth this, to shew our selus such towards others as we desire others to be towards vs. How impudent then must he nèds be, which craveth at the hands of God forgiuenes of his offence, whẽ as he himselfe carrieth a hatefull & revenging mind towards his neighbour? Iustice also requireth this, that hee which will haue God to be his helper, should in lik mãner be ready to help his neighbor: and that he which will haue an acquittãce frõ God of his debts, must at the same time giue to his neighbour an acquittance of his debts. For discharging our brother of one hundred pẽce, we are sure to be discharged of one thousand talents, which every man doth owe: this might sufficiently perswade vs to be ready & willing to forgiue; because we offend God daily, yet he forgiueth & spareth vs. Salomon sayth, It is an honor vnto God to be merciful: so it is mãs honor also.

15 Pythagoras beeing asked, how men might best seeme to be Gods: answered; By beeing

being merciful. And therefore it is said, *Homo homini Deus*, that is, One man is a God to another. Whereby it is intended, that as God is the author, & giver of al good things vnto men; so in like manner should man be to man a louer, a Benefactor, & a continuall friend: but the contrary is rather verified in many of vs, *Homo homini Dæmon*: that is, One man is a Deuill to another: for some vpon a very light displeasure, are straight way *Tota in fermento*, puft vp with the leaven of malice and reuenge. If his neighbour do damnify him but the value of two pence, he will prouide a cõserue of Westminster-hall wormwood for him out of hand. And then if he do not, if he say not, or look not according to his fantasie, he is by & by a debtor or offender.

16 But they which haue the greatest injuries done vnto thẽ, ought to be alwayes prepared & ready to forgiue, according as we are taught in ẏ Scriptures: Haue thou patience with him that humbleth himselfe, & keepe not mercy frõ him. Our Sauiour Christ commandeth vs to forgiue our brother that offendeth, seauentie times seauen times: and which is more, to loue our very enemies. Also the Apostle Paul doth not only exhort vs to loue our enemies, but also if they be hungrie, to fede them, and if they

Eccl. 28. 3.

thirst,

thirst, to giue them drinke, Rom. 12.

17 Yet such is the corruption of our Nature, that there is nothing that we cā more hardly digest, thā the forgiving of injuries. For the which cause let vs vnderstand and know, that by how much this forgiuenesse which God requireth, is hard vnto vs, by so much it is a greater argumēt vnto men, that they are the sonnes of God, which doe easily forgiue and forget injuries, and with their heart loue their enemies. For herein they doe show forth a certaine likenes vnto God their Father: who loued vs, as the Apostle saith, when we were his enemies, & reconciled vs vnto himselfe, being redeemed by the death of his onely Son, from eternall damnation. Pray (saith our Sauiour Christ) for them that persecute you, and say all manner of evill sayings against you: that you may be the childrē of your Father in Heaven, who suffereth his Sun to shine vpon the just and vpon the vnjust. Math. 5. 44

18 The example also of our Sauiour Christ maketh this matter yet more manifest: the which wee ought alwaies to haue before our eies: For he hauing not so much as any suspition of sin, yet being buffetted, spet vpon, whipped, blasphemed, crowned with thornes, & nailed to the Crosse, prayed thus

Luke. 23. 34. thus for his enemies: Father, forgiue them, for they wot not what they doe.

19 There are many other most weighty reasons, which the Fathers haue vsed to suppresse their frowardnes, which are most obstinate and wilfully bent to revenge. One is, to giue him to vnderstand, that hath the injurie done vnto him, that the same is not the principall cause of the injurie, which he desireth to revenge: for all those things whatsoever, which we suffer in this life, do come from the Lord, who is the author and fountaine of al righteousnesse & mercy. For God doth correct & chastise vs as his Sons, wherin he vseth his creatures as his ministers, which can hurt vs in nothing but in those things which befall outwardly. But every mã may most wickedly hurt himself, and defile his owne mind with hatred and envy. These things, that most rare man Iob vnderstood, who being vexed of the Sabeans, Caldeans, and the devil himselfe, vseth these words: The Lord gaue, and the Lord hath taken. Then Ioseph forgaue the injuries which his brethren did vnto him. Thus David bare patientlie the injuries which Shemei did vnto him. It is great magnanimity in a man, when hee hath received a wound, not to feele nor regard the harme.

Iob. 1. 21.

2. Sam. 19. 23.

20 A second reason is, that they which doe not forgiue, shall not be forgiuen of the Lord. For: He that hateth his Brother (as S. Iohn saith) abideth in death. And Sirach saith, He that seeketh vengeance, shall finde vengeance of the Lord. 1 Iohn. 2. 11. Eccles. 28.

21 The third reason comprehendeth those incommodities, into the which we then fal, when we will not forgiue the injuries that are done vnto vs. For it is most certaine, that hatred is not only a grieuous sinne in it selfe, but also by continuance it sticketh more fast in our minds, & is made greater: insomuch that the man which fostereth hatred in mind, & desireth reuenge, with hope to prevaile against his enemy at the last, is so continually troubled day and night, that he can never put that wicked cogitatiõ out of his mind: whereby oft-times it commeth to passe, that the malicious man will sooner goe down into Hell, than be brought to forgiue, and with his whole heart to remit ỹ injury. Wherefore hatred is rightly compared to a wound, wherein the head of the dart or arrow remaineth fast still.

22 There are also many other inconveniences and sins, which are fast linked to this sin of hatred: therefore S. Iohn saith; Hee which hateth his brother, is in darkenesse, 1 Iohn 2. 11.

and

and walketh in darkneſſe, and knoweth not whither he goeth, becauſe the darknes hath blinded his eyes. Therefore of neceſſitie he cannot but ſtumble and fall. For how is it poſſible, that a man ſhould allow or like either of his words or deeds, whom he hateth? Heereof therefore come raſh iudgements, wrath, enuy, ſlanderings, reproachfull railings, and many ſuch like: euery one of the which bring men in danger of hell fire, whereof he is guilty (as appeareth by the teſtimony of Chriſt) which ſaith, but in much, as Thou Foole. What then doeth continuall hatred, and back-biting raylers, and ſlanderers deſerue?

23 Let vs therefore follow the counſell & admonition of Jeſus Chriſt (as we tender the remiſſion of our ſinnes) Forgiue, and ye ſhalbe forgiuē. For as Tertullia̅ ſaith moſt comfortablie, *Si apud Deum depoſueris injurias, ipſe vltor eſt: ſi damnum, reſtitutor eſt: ſi dolorem, medicus eſt: ſi mortem, reſuſcitator eſt.* That is to ſay, If thou lay downe the injurie that is done vnto thee, before Gods tribunall ſeat, he is thy reuenger: if thy loſſe, he is thy reſtorer: if thy griefe, he is thy Phyſitian; if thy death, he is thy reſurrection & thy life.

Now therefore, as Gods elect, put on the bowels of mercy, kindnes, humblenes

of

of mind, meeknesse, long ſuffering, forbearing one another, & forgiuing one another, if any one haue a quarrell to another, as Christ forgaue, euen ſo do ye. So ſhalt thou peaceably proceed in thy Pilgrimage.

CHAP. VIII.

Concerning Bleſſednesse, and Felicitie.

IT is written in the 91. Pſalme, There ſhall no euill happen vnto thee: neither ſhall anie plague come nigh thy dwelling. Pſal. 91. 10. These words of the Prophet David, may beare a two-fold interpretation. First, that they which are heere in this life, vnder the protection of the Almightie, are free from all euill. Secondly, they containe a prophetical promiſe concerning the life to come. And when wee bee in that heauenly Tabernacle, of the which it is ſaid in another place, O Lord of Hoaſts, how amiable are thy Tabernacles? My ſoule longeth, yea, and fainteth for the Courts of the Lord. Pſal. 84. And the Lord in the Goſpell ſaith; I ſay vnto you, make you friends of Luk. 16. 9.

the vnrighteous Mãmon; that whẽ ye want they may receiue you into everlasting habitations. And ỹ Author of the Epistle to the Hebrewes, saith; Christ being an high Priest of good things to come, by a great & more perfect tabernacle, not made with hãds, that is, not of this building, neither by the blood of Goates and Calues: but by his owne blood entred he at once into the holy place, and obtaine eternall redemption for vs. Also S. Iohn in his Apocalyps, Behold the Tabernacle of God is with men, and he will dwell with them, & they shalbe his people, and God himselfe shalbe their God with thẽ. And God shall wipe away all teares frõ their eyes, & there shalbe no more death neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed. When, I say, we be in this heauenly Tabernacle, then shall no euill happen vnto vs, neither shal any plague come nigh our dwelling. O most blessed Tabernacle! O most safe refuge! O region most resplendent and glorious! All thy inhabitants weare Crownes of glory, sit in thrones of maiestie, liue in life eternall, and possesse a Paradise of infinite pleasures: Which as S. Bernard saith, are so many, that they cannot be numbred: of such eternitie, that they

Heb. 9. 11.

Apoc. 21. 3.

they are without al end: ſo precious, as they cannot be eſtimated: & ſo great, as they cannot be meaſured. For which cauſe the Apoſtle ſaith, Neither eye hath ſeene, nor eare heard, nor the heart of man conceived, what things God hath prepared for thoſe that loue him. And Chriſt ſaith: No man knoweth it, but he that enjoyeth it. 1. Cor. 2. 9. Iſai. 64. 4. Rev. 2. 17.

2 Yet notwithſtanding, as it is reported that a skilfull Geometrician, finding the length of Hercules foot vpon the Hill Olympus, made a portraitoure of his whole body by ỹ one part: euen ſo, by thoſe demonſtrations which in Gods word are found, wee may make a conjecture of this Tabernacle, and the felicity of the ſame, although wee cannot expreſſe the full perfection thereof.

3 We haue therefore a moſt comfortable deſcription of this Tabernacle, in the 21 and 22 Chapters of S. Iohns Reuelation, comparing it vnto a City which is made of pure Gold, with a great and high Wall, of the precious ſtone called Iaſpis. The wall wherof had alſo twelue foundations, made of twelue diſtinct precious ſtones, which he there nameth: alſo twelue gates made of twelue rich ſtones called Margarites, and euery gate was an entire Margarite. The ſtreetes of the Citie were paued with Gold,

enterlayed also with Pearles and prcious stones. The light of the City was the clearnesse and shining of Christ himselfe, sitting in the midst thereof: from whose seate proceeded a riber of water as cleare as Christall to refresh the City: & on both sides of the bankes, there grew the tree of life, giving out perpetuall and continuall fruite: there was no night in that Citie, nor any defiled thing entred there, but they (saith he) which are within, shall raigne for ever and ever.

4 By this description, wherein S. Iohn vseth such words as he could, and not as he would, he giveth vs to vnderstand, that the greatnesse of the Felicity prepared for vs in Heaven, is such, that (as I noted before) we may very well think with S. Paul, that no tongue of man is able to declare it, nor heart to imagine it.

5 This City, or Tabernacle, shall in ampleneſſe, and in beauty, be farre beyond the reach of mans reason to comprehend. For the greatnesse & ampleneſſe, may partly be conceived by the view of the Starres. For if the least of thē be of such greatnesse, as the Princes of the world haue not within their power so much compas & spacē, & an innumerable multitude of Stars haue place in the Firmamēt, where there remaine

neth ſtill rome & ſpace for many moe: how great then is the amplenes and capacity of Heaven it ſelfe? The which giveth juſt cauſe to the Prophet Baruch to cry out, and ſay, O Iſrael, how great is the houſe of God, and how large is the place of his poſſeſſion! Bar. 3. 24.

6 And now what ſhall we ſay of the beauty, delicacy, & glory of Paradiſe? This our earthly world, which is, as it were in, cõpariſon of that, no other but a ſtable of beaſts, a place of exile, & a vale of miſeries & tears: if this be ſo decked & garniſhed by the great and moſt ſkilfull worke maſter, that it ſeemeth not to be a ſtable of beaſts, but a garden of delight & pleaſures: the Firmament adorned with ſo many Starres, like golden knops, the earth paved with ſweet ſmelling hearbes and glorious flowers, decked with flouriſhing trees and greene woods, watered with ſeas & rivers, repleniſhed with great maſeſty of Cities & townes, garniſhed with al manner of fruites and ſpices, & furniſhed w̃ all living creatures, Beaſts, Fowles, & Fiſhing, ſerving for mans neceſſary vſe & pleaſure. If, I ſay, this frame of the world be made ſo glorious for man, which is but a ſervant, & alſo for ſo ſmal a time, in reſpect of the eternitie to come: what then ſhall we imagine, that the habitation prepared for the

the eternitie, and the Kings Pallace it selfe shalbe? Surelie, no lesse than the power and wisedome of the maker (who is omnipotēt and wisedome it selfe) could make & finish.

7 But the chiefe praise of a Citie consisteth in this, to haue many Citizens which are noble, peaceable, & quiet: the which are to be found in most excellent māner in the celestiall Ierusalem. For if we consider the holy Angels, doth not Iob say, Can his souldiers be numbred? And the Prophet Daniel saith, A hundred thousand ministred vnto him: and ten thousand thousands stood before him. And if we consider the number of holy men that shalbe there, then hearken to the words of S. Iohn in the Reuelation: I beheld, & loe, a great multitude, which no man could number, of all Nations and Kindreds, & people, and tongues, stood before the Throne, & before the Lambe, cloathed with long white robes, and palmes in their hands. All this multitude shall not be confused, but passing well ordered.

Iob. 25. 3.

Dan. 7. 10. Rev. 5. 11.

Apo. 7. 9.

8 As touching the Nobilitie of these heauenly Citizens, what shall wee say, when as they be triumphant Kings and Princes, the Sonnes of God, and after a sort Gods themselues, and inhabitants of the Kingdome of Heaue? For out of all people, kindreds

vrds, tongues, and Nations, out of all Kingdomes and Prouinces of the whole World, and out of all men which are, haue bene, and ſhalbe, the chiefe Nobility, and very flower, ſhall be choſen out.

9 As for tranquillitie, peace, & agrément of mindes, how great ſhall they be in that place, ỳ very name of that Citie declareth. For it is not without cauſe, called Ieruſalē, that is, a viſion of peace. So that there ſhal be no place for pride, which is wont to mak ỳ Superiours to contemn their Inferiors: neither for enuy, which ſetteth alſo the Inferiors againſt their Superiors: but charity & loue, ſhall rule and raigne euery where: which maketh a particular good, commō to all: & the good of all, common to euery one. Where there ſhall bee one body, and one ſoule, and one God, which is all in all.

10 Wherof, I pray you, commeth it, that one Citizen loueth his fellow Citizen, more than a forraigner: & the brother his brother, more than a ſtranger: and the head the foot of the ſame body, more than the eie of another? Forſooth, becauſe they be Citizens together of one Citie, brethren of one houſe, & members of one body, which haue meat, drink, and cloath together. How great conſunction then ſhall there be? how great loue

among all the blessed, to whom one and the same God shalbe a Countrey, a Pallace, a Life, meate, drinke, cloath, and all in all: If the friendship of two discreet honest men be so sweet, that one said, they seeme to take away the Sunne from the world, which take away friendship: how sweet and pleasant a thing shall it be, to line and converse with so many wise and excellent men, with the Apostles, Martyrs, and all the Saincts? And what a spectacle will it bee, to behold such a multitude shining in so perfect brightnesse at one sight? One Angell is much more glorious to behold, thã al that we can now see with our bodily eies: what a thing then will it be, to behold the whole Hoast of Angels, & to understand all their Offices, Functions, glory, and blessednesse?

11 But, that wee may yet haue a more particular consideration of this matter, yee shall understand, that the glory which wee shall haue in this heavenly Ierusalem, is of two parts: the one belonging to the Soule, the other belonging to ỹ body. That which belongeth to the body, cõsists in the change and glorification of our flesh, after the generall Resurrectiõ, that is to say, whereby this corrupted body of ours, shall put on incorruption, and of mortall, becomes immortall.

All

All this fleſh (I ſay) of ours, which now ſo burdeneth and grieveth the Soule, which is now ſubject to ſo many cháces, vexed with ſo many ſickneſſes, infected with ſo many corrúptiõs, oppreſſed with ſo many croſſes and vexations, ſhalbe freed from all theſe, & made perfect, to endure for ever with the Soule, without any alteration: for it ſhalbe delivered from all the infirmities, diſeaſes, pains, troubles, & incumbrances of this life: & in ſtead therof, it ſhall haue a moſt perfect and glorious eſtate, which ſhall never fade nor decay more. And thẽ (ſaith Chriſt) they ſhall ſhine as the Sunne in the Kingdome of their Father. And if one Sun can lighten and fill the whole world with brightnes: if the' majeſty & glory of his beames be ſuch, and ſo great, that ſome Ethnickes doe worſhip him for God: & if he haue beene called of the Ancients, the father of gladneſſe, the eye of the world, and the fountaine of light: what ſhall ſo many glorified bodies of the bleſſed bee? Surely, they ſhalbe ſo many Suns, ſo many Lamps, & ſo many ſhining lights, to lighten the heavenly Ieruſalem. Matth. 13. 43.

12 Now, to ſay ſome-what concerning the Soule, as the principal part of man: we muſt vnderſtand, that although there bee many things which make vs happy, yet they

they are no where else to bee found, but in God. For then at the last we shalbe happy and blessed, when we shalbe lik vnto God, who by nature is blessed. And we shalbe lik vnto God, when we shall see him as he is: As the Evangelist S. Iohn testifieth, saying: Dearely beloved, we are now the Sons of God; and it hath not yet appeared what we shalbe: and we know, that when we shall appeare, we shalbe like him: for we shall see him as he is. S. Paul also putteth our felicitie in seeing Gods face. And therefore S. Augustine sayth, This onely sight of God, is our happinesse.

1 Iohn 3.

13 For as God is hereof blessed, because he seeth & beholdeth himselfe, because he is ỳ first & the chiefe trueth: evẽ so we also shalbe blessed, and like vnto God, according to our measure: namely, when we shal behold & see him as he is, ỳ first & most principal trueth.

14 Farthermore, if the Mone & stars doe receiue their light, and are made like to the Sun, when they are opposite vnto him, and do after a sort behold him: how much more shall the pure mindes of the blessed receiue the divine light, and be made lik vnto God, when as they shall no more in a glasse, or darke speach, but face to face, behold ỳ vncreated Sun, and light of righteousnesse?

15 D

15 O what ioy ſhall it bee, when at one view we behold the moſt high and hidden myſtery of the inſeparable Trinity, & of the loue of God therein towards vs! and when we ſhall ſee all things whatſoeuer, in God! for what ſhall not be ſee, who ſeeth him that ſeeth all things? The shal mans mind haue perpetual reſt & peace: neither ſhall it deſire any farther vnderſtãding, when he hath al before his eyes ỳ may be vnderſtood. Then ſhall mans will be quiet, when he enioyeth that felicitie, wherein all other good things, as in the fountaine and ocean of all happines are cõtained. Then ſhall faith haue her perfect worke: hope ſhal enioy that which ſhe long deſired, but charity ſhal abide for ever. Then ſhalbe ſung continuall praiſes vnto the Lambe: and that ſong, although it be alwaies ſung, yet ſhall it ever be new.

16 Therefore our true & only bleſſednes, conſiſteth in the ſight of God, as our Lord Chriſt hath teſtified, Bleſſed are the pure in heart for they ſhal ſee God. This is life everlaſting, that men know thee the onely true God, & Ieſus Chriſt whom thou haſt ſent. Math. 5. Iohn 17. 3.

17 This bleſſednes, though it be but one ſimple thing; yet hath it riches, power, and pleaſure. In this world no man is rich, no mã is ſatiſfied, for the heart of man is greater

ter than all the world can content. But in that most blessed life, ỹ soules of the blessed shalbe rich, & satisfied with God, whom they shal possess. This abundance of all things the Lord promised, saying, Good measure and running over, and pressed downe, shall mẽ giue into your bosomes. And in another place; Verily, verily, I say vnto you, ye shall make him ruler over all his substance.

Math. 7. 2.

Math. 24. 47.

18 The blessed Soules also shall haue their honour and power. For if they shalbe Princes, if Kings, if the Sonnes of God, and petty Gods, & if they shall sit in Gods Throne; how can it be, but that they shalbe most mighty and glorious? For thus saith God in the Reuelation of S. Iohn: To him that ouercommeth, will I graunt to sit with me in my Throne, even as I ouercame and sit with my Father in his Throne. O incredible glory! what labors and sorrows will not they forget which shalbe inuested into Gods Throne, and haue palmes of victory put into their hands, and Crownes set vpon their heads by Gods own hands, before all the Princes of Heaven? Therefore the Apostle Paul most truely cryeth out, saying: The afflictions of this life, are nothing in comparison of the glory that shalbe showed vnto vs. And againe, Our tribulatiõ which

Apoc. 3. 21.

Rom. 8. 18. 2. Cor. 4. 17.

is

is momentanie and light, prepareth an exceeding waight of glory vnto vs, &c.

19 The ioy and pleaſure that the Soules of the bleſſed ſhal haue, cannot be expreſſed, eſpecially when ſoule and body ſhalbe vnited again in the Reſurrection. O ioy aboue all ioyes! ſurmounting all ioyes; and without the which there is no ioy; when ſhall I enter into thee; (ſaith S. Auguſtine) when ſhall I enioy thee, to ſee my God that dwelleth in thee? O everlaſting Kingdome! O kingdom of all eternities! O light without end! O peace of God that paſſeth all vnderſtanding! in which the ſoules of Saincts do reſt with thee, and everlaſting ioy is vpon their heads, they poſſeſſe ioy and gladnes, and all paine & ſorrow is fled from them: O how glorious a kingdom is thine, O Lord! wherein all the Saincts doe raigne w̄ thee, adorned with light as with apparell, & having Crowns of pretious ſtones vpō their heads. O Kingdome of everlaſting bliſſe! where thou, O Lord, the hope of al Saincts art, & the Diademe of their perpetuall glory, reioycing them on every ſide, with thy bleſſed ſight. In this kingdom of thine, ther is infinite ioy, and mirth without ſadneſſe: health without ſorrow: life without labor: light without darkneſſe: felicitie without ceaſing:

35 Soliloquiorum.

ceasing: al gwdnes without any evill; wher youth flowrisheth, that never waxeth old: life that knoweth no end: beautie that never faveth: love that never vanisheth: health that never diminisheth: joy that never endeth; where sorrow is never felt: complaint never heard: matter of sadnesse is never seene: nor evill successe is ever feared: because they possesse thee, O Lord, which art the perfection of their felicitie.

20 Let vs enter into these godly meditations, with this holy man: let vs not neglect so great felicitie for the love of transitory things, which are mere vanitie. Why doe we so earnestly labor for things of no moment, and have that most happy and blessed life offered vnto vs, wherein all felicity consisteth: Thebrotus, when he had read the Booke of Plato, of the immortality of the Soule, was so moved therewith, that immediatlie he cast downe himselfe headlong from a high wall. Shall Platoes heathen Philosophy so much prevaile with an Ethnicke, which had no feeling of his Felicity, that in hope of Immortality hee bereft himselfe of life: and shall not the sweet and most comfortable promises of the Gospell, much more perswade vs (which have the true knowledge

of

to Chriſt and his heavenly kingdome) to forſake theſe vanities and delights, and pleaſures of the world? Remember often that worthy ſentence, *Hoc momentum, vnde pendet æternitas*: that is, This life is a moment of time, whereof all eternity of death or life to come dependeth. If it bee a moment, the joyes thereof muſt needs bee momentany: and miſerable is that joy which hath an end: But the joyes of Heaven are ſo perfect, that nothing can be added to them, nor taken away from them, and therefore perpetuall. This therefore is the moſt happy and bleſſed place to build and ſet vp a Tabernacle, where no manner of evill ſhall happen vnto vs, nor any plague come neare vs. Therefore ſtand faſt in this ſtation, againſt all temptation: ſo ſhalt thou the more chearfully ſhake off all carnall burthens, and recreate thy ſelfe in this painefull Pilgrimage.

CHAP. IX.

Concerning the Liberty of Gods Children.

LIbertie, is a thing very pleaſant & delectable, and more wiſhed for, than any thing in the world: inſomuch that

that wee by experience see, that not only men, but also beasts, doe greatly desire liberty, and doe preferre it before all other things. The little Birds, whether it be that of Canary, or the Nightingale, with whose sweet tunes mẽ are delighted, being shut vp in Cages, are serued most daintily without their wonted labour to seeke their foode: & yet for all this, so great is the loue of liberty, ỹ many times they will neither sing nor eate, being sullen & full of sorrow, and if they can, they will gladly escape out of their Cage: more desiring to get their liuing with labor, and in the cold ayre, than to be kept captiue in Pallaces, with the delights of Kings. If this desire be in beasts and birds which are deuoid of reason, what great account ought man to make of liberty, who alone should be free, and yet neuertheless is oftentimes compelled to serue most cruell Maisters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty, is that which wee haue by regeneration, by which we haue the participation of the Spirit of Christ, through the which we are free from the tyranny and inuasion of sin, and our mindes prepared vnto good workes: by the power whereof the Apostle

Paul

Paul saith thus: I can doe all things throgh him that strengthneth me. And againe, It is God that worketh in you both the will, and also the deede. Wherefore our Saviour Christ saith: If the Son make you free, then are you free indeede. Phil. 4. 13. Phil. 2. 13. Iohn 8. 36.

3 And although all corruptions of the affections of mās mind, be not take away, yet it is so maimed & weakned, by the power of ỳ holy Ghost, that it is not able as afore, to hinder the making of a right choise: & this is the true frædome and liberty, which we have by our regeneratiō. Of this liberty S. Augustine speaketh thus; A good mā is never servant, but is alway lord of all things, howsoever he seems to be in servitude and bondage: and contrariwise, a wicked man, although he seeme to be free, yet he is a servant, and that not of one man alone, but he serveth so many masters, as he hath sinnes. Auguſt. in ſententiis ſuis, Sententia. 534

4 Then, that is false liberty, which maketh the body onely free, and leaveth the mind subject to sinne and wickednesse, most miserably to serue them. For I am perswaded, that neither Alexander nor Cæsar were free, although they commanded the whole world, so long as they most filthilie served their sins. Neither can I say, that Peter and Paul were servants, being imprisoned, and

ſlept in chaines and bonds: when as notwithſtanding in minde, they went freely throughout the world, and by their Letters, as by a Kings Letters Patents, delivered & ſet at liberty daily an infinite ſort of men. For, as mã differeth from brute beaſts, not ſo much in the members of his body, as in the vertues of the minde: even ſo, not the libertie of the body, but the liberty of the minde is true libertie, and alone is to bee called mans liberty. Of the which freedome and bondage, Chriſt ſpeaketh thus: Every one that doth ſin, is the ſervant of ſin: & if the Son ſhall make you free, then are you free indeed. And the Apoſtle Paul, in lik mãner, ſaith: Know ye not, that whomſoever ye giue your ſelues as ſervants to obey, his ſervants ye are to whom ye obey; whether it be of ſin vnto death, or of obedience vnto Righteouſneſſe? when ye were the ſervants of ſin, ye were free from Righteouſneſſe.

Iohn 8. 36.

Rom. 6. 16.

5 To reſtore vs vnto this freedome and liberty, from the intollerable bondage & moſt cruell tyranny of ſin, from the horrible wages and reward thereof, which death our Saviour Chriſt hath taken vpon him, and vndergone that which is vnſpeakeable.

6 What Orator is able ſufficiently to vnfold, and declare the tyranny of ſin and con-

concupiscence? First of all, doe but consider what a cruell tyrannye ỳ sin of whoredome exerciseth, vpon those that are in bondage therevnto: and see what an adulterous woman will doe, to satisfie and fulfill the commaund of this Tyrant. Shee knoweth very well, that if her husband happily tak her in her wickednes, she shal without al doubt be vtterly vndone: she shall, beside the losse of her good name, riches, friends, credit with her Parents, Children, and Kindred, lose (which is more) her Soule, and whatsoever is both good in this world, and in the world to come, and shal leaue behind her perpetuall matter of sorrow and griefe: and yet for al this, so great is the force of its affection, and the tyranny of this wickednes so insatiable, that this miserable woman is constrained to incurre all these perils, though very fearefull and evident, and to devoure all troubles, so that shee may serue her vncleane lust. What Tyrant hath ever beene heard of so cruell, that would haue his Captiues to obey and serue him with so great perill and detriment?

7 Yea, this and the like wickednesses at this day, doe swallow men vp, & so devoure their whole time, that they suffer thē to doe, to say, to thinke, and to dreame vpon no-

thing else. Wine and women (saith Sirah) make wise men runnagates: Because men being made drunke with the loue of carnall pleasures, are no lesse witlesse to doe all other things, and so farre from reason, and iudgement, as if they had quaffed vp an exceeding quantitie of most strong wine. For, Reason (which the Fathers call *Noctiluca cerebri*, the braines Glo-worme) being once extinguished, what are wee better than beasts? Therefore such men, neither the feare of God, neither the pricke of conscience, neither death, neither iudgement, neither Paradise, neither Hell, nor any other thing, will call backe to a better life. And the more secure they are, the more busily they endeauour and apply themselues to all manner of wickednesse. And they doe constraine not only ỹ members of their body, but also their mind & vnderstãding, (which by nature is the Lady and most noble part of man) to watch day and night, and to labour to finde out the meanes, and the way, how to satisfie the lusts of the flesh, how to endite songs, and sonnets of loue, full of wantonnesse and deceit: how to decke and set out themselues with fine apparell, with swæt smells, with daunces, and other like allurements. The which to do, is no better than

thã to weest ỹ heavenly light of the mind, which was made to behold God, to the obedience of a most wicked bond-slaue, and to make the mind, being withdrawne frõ heavenly exercises, to be subject vnto the appetites of a most abject hand-maid.

8 Therefore Whoredome is a great and intollerable tyrannie over the mind of mã: And no lesse is that Tyranny of Ambition. For behold, & see what a heavy yoake Ambition layeth vpon his Bond-men, commanding them, that all their words and works be wholly imployd as nets & snares to get the common praise and fame of men: and it compelleth them also to crẽpe, as it were, vpon the ground, and to flie through the aire. For man at the commandement of Ambition, seeketh to climbe higher than all men, to be subject to none, to rule all men: and yet sometime, whẽ occasion serveth, he prostrateth himselfe, and humbleth himself to all men. Thus the miserable man being contrary to himselfe, and divided in himselfe, outwardly preferreth humilitie, and in heart, Pride.

9 Farthermore, the lawes of this most cruell tyrant are such, that if a man doe receiue a little reproach or detrimẽt, either by right or by wrõg, he thinketh that he is vt-

terly disgraced, if hee doe not presently revenge it: & if by no other meanes, than to provoke his enemy to some single combat, and so rather to lose his Soule and body, than to hazard the least part of his dignity.

10 I omit the tyranny of Covetousnesse, and of other vices which are innumerable: affirming with the Prophet David, that all the servants of sin doe sit in darknesse, and in shadow of death, fast bound in misery, and yron. For what greater blindnes can bee imagined, than that man should not know himselfe, that hee should not know God, that he should not know wherefore he liveth, & seeth not his bonds, his miseries, his perils, and his harmes?

11 And what greater misery can there be then, that miserable man should haue an infinite sort of desires, as it were an infinite sorts of mouthes and stomackes, which alwayes barke, alwaies craue, alwayes hunger, & is not able to satisfie and fill so much as one of them?

12 But now let vs see, what reward sin giveth vnto her servants, for so great labours. Let vs hearke to the Apostle, and he will tell vs: The wages of sin (saith he) is death: that is to say, both the first, and the second death. For, as a Cockatrice is to the

Rom. 6. 23.

flies:

Eyes: a dead carkasse to the Nose: & Gaule to the Taste: the same, and more, is sinne to the Soule of Man.

13 Therefore let the bond-slaues of sinne and wickednes, goe & serue their Masters: let them run into all dangers: let them not spare for cost or labours: let them watch day and night, lest, peradventure, they be beguild of so great a stipēd. O soles! which for ỹ wages of eternall death, will willingly beare so heavy a yoake; whē as wō much lesse labour ye might serue righteousnesse, who rewardeth her servants with eternall life in the Kingdome of Heaven. Wicked men labor, and good men labour also: both suffer, both sweate, both delue and dig; but good & godly men till that ground (like husbandmen) which is firme, sound, and fruitfull: that is to say; they exercise themselues in good workes, & in sound vertues, whereby they reape in the end everlasting life: but wicked and vngodly men plow in the sand, and sow in the flesh: & for the same shall receiue the wages of sin, eternall death.

14 Therefore, whether yee consider the wickednesses, by themselues, or the wages of the same, the service of sinne must nēds be horrible and woefull. But yet there is nothing which doth so much set forth ỹ mi-

sery of seruitude, & the excellency of liberty, as the manner of our setting at liberty, and the passion of the deliuerer: for God which made the world without labour, and as it were, with a becke only, at his will, that he might deliuer vs from bondage & slauery; thought it good to be borne in a stable, & was content to die in sorrows and paines. But what manner of sorrowes? verily such, as the only cogitation and expectatiō of them might haue bene able to haue brought him into a bitter agony, to sweat water & blood plentifully. The suffering of thē, made the most hard stones to rent, the earth to trēble, and heaven it selfe to be abashed.

15 If God made so great reckoning of thy liberty, that he vouchsafed to tak vpon him the forme of a seruant, and to liue three & thirty yeares in hunger & thirst, in cold, in nakednesse, in fastings, in watchings, iourneyes, in persecutions, & in the end to shed forth his most precious heart blood vpon the Crosse, rather than he would suffer this precious Gemme to be taken frō out of his hands: let vs thē acknowledge the exceeding glory of the Sons of God, whereunto we are called: which is the mother of all good things, which alone is able to giue peace, perfect ioy, blessed rest, and tranquillitie.

If

If the Heathen Romanes of old time, for a false and fading liberty, suffered great perils, and death it selfe: as Quintus Mutius Scævola, thrust into the fire his right hand: The Decij vowed themselues to the death, that their legions of Souldiers might bee preserved, & get the victory: Curtius being armed at all points, & mounted vpõ a horse, threw himselfe willingly into a Gulfe of the earth, that the Citie of Rome might be delivered from the pestilence: for so the Oracle gaue answere, that the wrath of the gods would cease, if that which the Romanes estæmed best were throwne into that Gulfe. Brutus also, for the preservation of the liberty of his Country, did not stick to slay his owne Children. If the Heathen, I say, estæmed thus of their liberty (which is in no point comparable to ours) how much ought we to estæm of that most true libertie, wherby we are delivered from sin, from Satan, from Death, and from the wrath of God? They sought humane praise, a thing doubtles vnconstant, & of small force, as appeareth by the saying of the Poet Virgil, concerning Brutus: His Countries loue him driues, & greedy lust of endlesse fame. But our ends are to approue our selues to God, whose judgement cannot be deceived: and

and to get the prize of the Kingdome of heaven, and the fellowship of Angels, which is set before vs, as ẏ end of our liberty, which we seeke to attaine by this Pilgrimage.

CHAP. X.

Concerning the Imitation of Christ.

THE true and sound perfection of a Christian man consisteth in this, to imitate Christ, so neare as possiblie he can: for he is ẏ head, we are his members: he is ẏ Captaine, we his Souldiers: he is the Doctor, we are his Disciples. It is said of Platoes Schollers, that both their dyet and their apparell, was alwayes like vnto that of their Maisters. And the Heathen could say, that the perfection of a man is to be like Iupiter. So in like manner, Christians must doe all things after the example of Christ: because the perfection of Christianity, is to be like Christ.

2 But let no man be afraid or troubled: Let no man say with despaire, how can it be that men which are made of dust should imitate God? that wee which are a masse

or lumpe of sinne, should bee like the vnspotted Lambe of God? For, wee are not commanded to imitate and follow Christ in that glory and Majestie, wherein he sitteth in Heaven at the right hand of his Father: nor yet in that power and vertue, by which hee governeth the whole world, and worketh signes and wonders: but only in that patterne of holinesse, which hee set before vs in his flesh, when he was heere on earth.

3 For thou shalt never find these precepts in Scripture: Hee which walketh not vpon the Sea, is not worthy of mee: Hee that doth not daily raise vp dead men vnto life, cannot bee my Disciple: and, Blessed is hee which foreshoweth things to come, and is mighty in signes and wonders, because to such belongeth the Kingdome of Heaven. These are not the things that we are commanded to follow in Christ: but these rather, Learne of mee, for I am meeke and humble in heart. *Christi exemplum* (saith S. Augustine) *est medicamentum vitiorum, &c.* The example of Christ is a remedy to amend wickednesse in vs: but especially it is (saith he) a medicine for pride, and a patterne of humilitie. For both his doctrine and his whole life, was nothing else, but an example

Matth. 11. 29.

example of meekenesse and humilitie: what
mã bearing the name of a Christian, is not
ashamed to see Christ so humble and meeke,
and himselfe so prowd? Againe, hee saith,
He that taketh not vp his Crosse & follow-
Matth. 10. 38. eth me, is not worthy of me. Also, Blessed
Matth. 5. are the meek: Blessed are the poore in spirit:
Blessed are they which mourne: Blessed are
the mercifull: Blessed are they which suffer
persecution for righteousnesse sake, for theirs
is the kingdome of heaven.

4 This thing our Captaines and Guides,
the Apostles, very well vnderstood, who al-
beit they spak the languages of al nations,
and were most famous in working of mi-
racles, knowing themselues to be the teach-
ers of the whole world: yet herein alone
they reioyced, that they were counted wor-
thy to suffer continually for the name of Je-
sus. And ỹ blessed Apostle Paul, beside those
things which hee had in common with the
other Apostles, being rapt vp into the third
heaven, heard certaine things which are se-
cret: & yet for al that, he iudged not himself
any whit ỹ more like, or neare vnto Christ,
but for those things only which he rehear-
sed in the latter Epistle to the Corinthians.
2. Cor. 11. 23. They (saith he) are ministers of Christ, (I
speake as a fole) I am more: In labours
more

more abounḋant: in stripes above measure: in prison more plenteously: in death often. 5 These are the things which we are to imitate in our great Commander and Captaine: Namely, in adversitie, patience: in hard matters, fortitude: in perill and labor, constancy. What heart is so cold, & cowardly, which considering the inestimable greatnesse of the gift that God hath bestowed vpon vs, in giving vnto vs his owne so welbeloved Sonne, with all his perfection, is not inflamed with an exceeding earnest desire, to become like vnto him in good works: especially, seeing the father hath given him vnto vs for an example, whereon we must continually look, framing our life after such a sort, as it may be a true counterpain of ỹ life of Jesus Christ: (as saith S. Peter) For as much as Christ hath suffered for vs, leaving vs an exãple, to the end that we should follow his footsteps. Out of this consideration followeth the whole frame, & fashioning of our selues vnto him, in al our deeds, words and thoghts: leaving our former wicked life, & decking our selues with the new life, that is to say, with the life of Christ. By reason whereof S. Paul saith: Let vs cast away ỹ works of darknes, & put on the armour of light: not in feasting, nor in

in drunkennesse, nor in chambring, & wantonnesse, nor in strife; but put you on the Lord Iesus Christ, & make no preparation for the flesh, nor for the lusts thereof.

6 Herevpon the true Christian, being in loue with Iesus Christ, saith in himselfe: Sith ỳ Iesus Christ not having any neede of mee, hath redeemed me with his owne blood, & is become poore to enrich me, I will likewise giue my goods, yea, & my very life, for the loue and welfare of my neighbour. He that hath not this affection, is no true Christian. For, he cannot say, that he loueth Iesus Christ, if he loue not his members. And if we loue not our neighbor, for whose sake Christ hath shed his blood, wee cannot truely say, that we loue Iesus Christ: who being equall with God, was obedient to his Father, even to the death of the Crosse, and hath loued & redeemed vs, giuing himselfe vnto vs, with all that euer he hath. After the same mãner, we being rich, and having aboundance of good things at Christs hand, must also be obedient vnto God, to offer & giue our workes, and all that we haue, yea, and euen our selues to our neighbours, and brethren in Iesus Christ, serving them, and helping them at their nèed, and being vnto them as another Christ.

7 And

7 And as Jesus Christ hath endured all the persecutiõs and spites of the world, for the glory of God: so must we withall patientnes, chearefully beare the persecutions & reproches, that are done by false Christians, and to al such as will liue faithfully in Jesus Christ, who gaue his life for his enemies, and prayed for them vpon the Crosse. And this is to follow Christs steps, according to S. Peters saying.

8 But now turne thy eyes a while vnto thy selfe and diligently behold and see what thou doest imitate and follow in the life of Christ. Thou delightest in sumptous wardrobes, & in many sutes of costly apparell: but Christ, in the most cold time of Winter was laid naked in a manger. Thou spendest houres and dayes in feasting and banqueting amids thy dainty dishes, talking and serving the belly: and the Son of God afflicted his most innocent body with hunger & thirst. Thou liuest in peace and pleasure, in recreations, in playes, in pastimes, & art delighted in idlenes, passing thy tyme in singing, laughing and sporting: And the Sonne of God came downe from Heaven for our Saluation, that we might not perish eternally, and for this cause was a Pilgrime, preached, laboured, toke no rest, and spent whole

whole nights in prayer for vs. Thou earth & ashes, canst not digest the least injury of words, without displeasure: but God sent his Sonne for vs, to suffer most meekly of wicked men, evill sayings, reproaches, spetting vpon, buffettings, whippings, crowning with thornes, wounding; and at last death it selfe. Thou contemnest great things, and magnifiest small trifles. If thou sinnest, thou saiest it is nothing: if thy head doe ake but a little, thou thinkest it to be a great matter. To lose thy soul, thou makest it no great reckoning: but if thou be in perill to lose but a finger, thou wilt call together all the Physitians and Chyrurgions in the City. But Christ with his true example of life, taught, that there is no evill so much to be feared as Sinne and Hell: that nothing was so much to be desired as God, the glory of God, salvation, and vertue: and that he is rich, noble, wise, and beautifull indeed, which is indued with patience, humilitie, charity, chastity, and with other vertues: and that he is a poore man, vile, deformed, and witlesse, which is a fornicator, drunkard, a covetous and prowde person, and which is polluted with other vices, as with a Lepry and Scab. For Christ being God, & having all things in his power, to chose what

what manner of life hee would, during the time that he lived on earth, chose the most vile and abject state of life: & therefore for his house, had a stable: for his bed, a manger: for cloathes of Tapestrie, Hay: and the same none of his owne: a poore Mother, thin spare diet, apparell sutable: to be short, he sought no manner of pompe, riches, or pleasure of this world. And contrariwise, he refused no labour, no afflictions, no miseries, nor any evils, saving onely sin: only which evill hee would haue his disciples and professors vtterly to abhorre.

9 And thou canst not say, that he neither could, nor knew how to chuse a better state: For he, which was God most mighty, was also most wise. And what other thing doth Isayas commend in him more, than that he should be called Emmanuell, and hee should know how to shun the evill, and choose the good? Hath not Christ then plainely and evidently by his example of life taught, that there is no evill so much to be eschewed, as is sin, and hell, which is the wages of sin? And that no good thing is so much to be desired, as God and godlines? If those things which ỹ world so commendeth to be great and good, had bene such indeed, why did the most wise God reiect them, and would haue

Esay 7. 14.

also his Mother, and other his most deare & neare friends without them? And why did he rather chose persecutions, labours, and sorrow, than the pleasures, riches, & ease of the world? Since Christ hath thought these so vnfit for him and his Professors, and followers, let vs rather chose to be hungry in the pit of tribulation, than to feast with the rich Glutton; to wander through desert places with David, than to liue in the Cities and Pallaces of Saul; and follow Christ in the Wildernesse, than to liue in pleasures with the Scribes and Pharisees.

10 Gods men doe vse the World, that they may enjoy God: but euill men doe vse God, to enjoy the world: the which when they haue gotte, and haue as great store of Sheep as Laban, as many Camels as Iob, as great riches as Crœsus, store of Gold as Salomon, as sumptuous & daintie fare as the rich Glutton: yet what doth it profit Esau to be lord of Edom, if he haue no portion in Iacob? or to win all the world, and lose his owne Soule? But many would be Demas while they liue, and Paul when they are dead: they would bee at the rich mans table in this world, & in Abrahams bosome when they be dead: but light & darknes will not agree: the broad & the narrow way haue

their

their seuerall ends, and tend to contraries.

11 Wherefore forsake the World, and follow Christ the guide to godlinesse, the Teacher of everlasting truth: and measure all things by the same Epha, wherewith he hath measured them, who cannot be deceiued: and hath all things in that estimation that he had them, who could not be ignorãt of their value and price. Behold everlasting things, as everlasting things: and looke vpon temporall things as transitory: and account vaine things lighter than vanitie it selfe: so shalt thou not be deceiued: so shalt thou neither feare want, or scarcity, nor desire riches or nobility. Thou shalt not then envy the prosperitie of the rich: thou shalt not then faint in aduersitie, nor be prond in prosperity: and in all things the Sonne of righteousnesse will giue thee Light, vpon whom thou hast ever bent thine eyes: and with his trueth he will guard, protect thee as with a shield, who hath said, I am the Way, the Trueth, and the Life. Him therefore follow in this Pilgrimage heere on earth: so shalt thou never erre.

CHAP. XI.

Concerning the Crosse and tribulations of this lyfe.

IF in all other things it behoveth a wise man to have skill to beare and governe himselfe, how much more in adversitie? the which is of such force to shake and discomfort the minde of man, that thereof come heresies, desperations, thefts, homicides, and all manner of wickednesse, with the which all men doe so abound, that whether we be small or great, rich or poore, noble or base, or what soever else, we have more calamitie than felicity.

2 The efficient cause of those calamities, is God himselfe: as hee testifieth by the mouth of Esay the Prophet, saying: Esay 45.7. I am the Lord, and there is no other: I forme the light, and create darknesse: I make peace, & create evill: I the Lord do all things. And holy Iob, when in one day hee had lost all his riches, all his Children, & the health of his Body, and understanding that he was thus afflicted, partly by the Sabeans, and partly by the Chaldeans; partly by the wind, & partly by the fire, which the devill

deuill in his malice raised, and therewithall consumed and spoyled his goods: did he say, The Lord hath given, and the Deuill hath taken? No verily: but he said, The Lord hath given, and the Lord hath taken: blessed be the Name of the Lord. And in another place, Shall we receiue good from the hands of the Lord, and not euill also? Iob. 1.

3 Wherefore, whatsoeuer befall vs, whether storme or tempest: theeues or murtherers: losses at the sea or on the land: famine or pestilence: sicknesses or imprisonment: or whether we are afflicted with Heretickes, or Schismatickes: with Angels or Deuils: with heauen or earth: or from whence soeuer any tribulation can come, God alone is to be feared, to be prayed vnto, and to bee pacified, to whose will and commandement all things obey. For, fire, water, haile, snow, frost, raine, wind, storme and tempest, these when they seeme to bee grieuous vnto men, what doe they else but fulfill his word?

4 There are two gates then to be considered, by which tribulations doe enter into the world: the one is Gods prouidence, the other is sinne. Concerning his prouidence, Salomon saith, He hath made the small and great, and careth for all alike. Also

againe, Thy providence O Father, gover-
Matth. 6. neth it. And our Saviour Christ saith, Are not two Sparrowes sold for a farthing: and one of them falleth not to the ground without your heavenly Father. The very haires of your head are numbred.

5 Not only the Scriptures, but that most excellent and comely order, by which we see so many several things governed, being so different; so divers, & so disagréeing in natures, & in places, doth proue vnto vs, that all things in ỹ world are governed & ruled, not by fortune and chãce, but by the prouidence of God: Eyé as if thou heare a Harp sound pleasantly, or if thou sée a Wagon or a Ship to goe forward by art, reason, & order: although thou sée not the Harper, Wagoner, or Master of the Ship: Yet thou art put out of doubt, ỹ there is an Harper that causeth the Harpe to sound in good tune; a Wagoner, & a Ship-master, which maketh both the Wagon & the Ship to moue & goe.

6 We are two mãner of waies afflicted by God: for somtims we are troubled by those things, ỹ without any fault of their owne do hurt vs: and sometimes by those things which hurt vs not without their fault & sin. The first follow ỹ law of Nature, by which it is ordained, ỹ among mortall creatures

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the weaker shall alwaies giue place to the stronger. The other, doe breake the law of God: as whē we suffer & sustaine any thing at the hands of wicked men, GOD hath a worke therein, so farre forth as it may be to our good; & therfore suffereth the evill to be done, drawing out of ỹ evill a greater good.

7 For God is said to worke in that which is good: for there is nothing so evill, which hath not some good joyned with it: & there is no good so small; whereof GOD cannot make a bottomlesse Fountaine, and as it were an Ocean of all good things. As for example, behold a lame man. What is it to halt? To halt is to walke; but yet not without a Malady. To walke is good: but the Malady is evill. Wherefore from whence hath the man that walking which is good? Frō the power of his will, and the moving instrument of the mind. Frō whence, commeth the Malady? commeth it frō his will? no verily: but either of the shortnes, or crookednes of his leg, or some such like cause. After the same maner a theefe stretcheth forth his hād, he shaketh his sword, & it is of God, and is good: But to kill him whō he should not, is evill, and commeth from the wicked will of mā, which God neither compelleth, nor moveth, nor helpeth to doe, & yet never-

the lesse suffereth that to be done, which he desireth. Thus then we sée how farre God hath his worke in the sins of men, in suffering them to be done. And although it is in him not to suffer evil, ẏ which without his sufferance could not bee: yet notwithstanding (ẏ I may vse S. Augustines words) he thinketh it better to draw that which is good from evill, than not to suffer any evill at all. For God would not suffer any sin to be, if he were not so mighty, so prudent, & so good, that both he knoweth how, & also can and will out of sinne, worke greater good.

8 What greater evill could there be, than so many Prophets, so many Apostles, so many Martyrs, & Christ himselfe to be slaine? could not God haue hindred this? No doubt most easily: but he wold not. By which we sée how great glorye felicity he hath brought to them that suffered: how great honour & praise they haue yelded to God, for whom they suffered: & how great profit and commodity their death & sufferings haue brought to the whole world. Neither did ẏ Church at any time suffer ẏ persecutions of ẏ heathe, but it was thereby made the better, the more vigilant, the more glorious, and like gold, which comming out of the furnace, is more fine and pure.

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9 The other cause of all our calamities, miseries, & afflictions of this life, is sin. By reason wherof, so soone as we are borne, we bring with vs the sentence of death: Much like vnto those sicke men of whose life the Physitians haue no hope, doe onely for a time maintaine life with preseruatiues, that so a little while he may linger, to make his Testament, and then depart: Euen so it fareth with vs al, who do not therfore eate, winke, & sleepe, that we may neuer die (for that cannot be) but that wee may prolong our life for a few dayes, and so prepare our selues to die. And as Pyrats, which are taken at the Sea by the Royall ships, and are brought to the shore, there to be hanged, haue no longer hope of life, thā there is space betweene the ship & the lād: euen so, euery one of vs, which like Rouers saile here in the sea of this world, being once taken and holden captiue, by the Ministers of Gods iustice, when wee are come to a certaine place and point of our age, shal without all doubt, or mercy, abide there, and suffer death.

10 Sin therefore hath opened the passage vnto death: & the whole host of tribulatiōs do follow death, as their captaine & guide, & do enter in vpō vs by ỹ same breach of sin. And we do reade of sinne: The wages of sin

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is death: euen so also we reade of tribulations; *Miseros facit populos peccatum*, That is, Sin is the cause of many tribulations.

11 Neither is it for one sinne of Adams, that so many tribulatiõs come vpõ vs, but also for an innumerable sort of sins which we haue added, & doe adde daily; as the Holy ghost by ỹ mouth of the Prophet David hath pronounced: If their Children forsake my law, & walke not in my judgements: If they breake my Statutes, and keepe not my Commãdemẽts, I will visit their iniquities with the rod, and their sins with scourges. Psal. 92.

12 God afflicteth the Iewish nation, one while by the Philistimes: another while by the Midianites: another while by the Assyrians: and also by the Romans: but alwaies first they sinned & prouoked God to anger: as the booke of Iudges, the booke of Kings, & of the Prophets doe declare. God also afflicted the Church of Christians by tyrants as Neroes, Diocletians, & such like, which most cruelly persecuted the Church: ỹ cause of all which persecutions, was the sins and wickednes of the Christians, as appeareth by Cyprian and Eusebius.

13 Thus farre concerning the causes of tribulation: now we will speake of the effects, Concerning the effect and fruit of tri-

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bulatiõ, the Author of the Epistle to the Hebrewes writeth thus: Now no chastising, for the preſẽt time seemeth to be joyful, but grievous: but afterward it bringeth the quiet fruit of righteousnesse vnto them which are therby exercised. Although therfore we cannot plainly know the fruits of tribulation, before such time as wee come to that blessed and heavenly life, which is frée frõ all misery and trouble: yet notwithstanding it will be very profitable for vs to speake & thinke vpon the same diligently and often: that being confirmed by the swetnesse and profit ỹ may come therebp, we may not be discouraged with the preſẽt calamities, nor greatly feare them which are to come, but profit in true religion and godlinesse. Heb. 12. 11.

14 And although it must be confessed, that afflictions of their own nature are evil, and to flesh & blod very grievous and terrible: yet vnto Gods Children, by his grace and mercy, they are profitable, and worke good effects. For as the Apostle saith, All things worke vnto them for the best. For whatsoever they suffer, it is not for their hurt, but for their triumph. Afflictions are to them, as the red Sea was to Pharaoh, wherin he was drowned, but Israel saved. In the wicked tribulations stir vp desperation: but in the Rom. 8.

the godly an assured hope. By these as by a fatherly chastisement, our daily fails are repaired, hautinesse & pride kept vnder, the flesh & lusts thereof restrained, our old man corrected, our inward man renewed, sluggishnes, and negligence shaken off, the confession of faith expressed, the weakness of our strength discovered, and we prouoked more earnestlie to pray & call for the fauor of God, & daily to vnderstand the perdetnesse of our owne nature.

15 Besides, through afflictions, we are made like to Christ: For, It behoued Christ to suffer, and so to obtaine his Kingdome: And as he after the obedience of the Crosse was exalted, & had a name aboue al names giuē vnto him: so we also, if we suffer with him, shall reigne together wt him. Heereby also we are brought vnto patience: that being become as a Diamond stone, we shall sooner weary thē that strike vs, thā we our selues be brokē. For tribulations be as exercises in a humane body, whereby rather the healthy is confirmed, & ỹ strēgth recouered, then taken away, or weakned through them.

16 Wherefore the godly vpon good cause reioyce in affliction: knowing that affliction worketh patience, as the Apostle testifieth: by which he attributeth to afflictions

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that which is the worke of God, and of the holy Ghost; namely, to worke patience: by which afflictions, forsomuch as they are of their owne nature evill and odious, patience is not gotten, but rather shaken off. The which is more manifestly to bee seene in the wicked: who, when they are so grievously afflicted, are so farre from patience, that they burst forth into blasphemies, and also oftentimes into desperation. But as the Physitian, of things venemous & hurtfull, maketh most healthfull Medicines: even so Almighty God by his wisedome, out of afflictions (although they be evill things) bringeth forth in his Elect, most excellent vertues, among which, Patience is one.

17 This Patience worketh Experience also; ỹ which is a certain triall, both of our selves, and of our owne strength: and especially, of the might and goodnesse of God. For, in suffering of adversities, we learne how great the corruption of our nature is, which being touched with any adversitie, straight-way (except the Holy Ghost helpe) breaks forth into murmurings, grudgings & into blasphemies & complaints against ỹ providẽce of God. Whereof we have a lively example set forth in Iob, who being delivered by God vnto ỹ devill to be tried, how great

great blasphemies powred he out in his afflictions? how much complaineth he of the prouidence and iustice of God? but the light of the holy Ghost had no soner illuminated him, but how did he pluck vp his spirits again? how godly & rightly doth he iudge of God? The crookednesse of our nature is hid frō vs: for the heart of mā is vnsearchable. But looke how soone the fire is stricken out of the flint stone, so soone breaketh out our perverse nature, whē tribulatiō oppresseth vs. This triall (as Peter saith) is even as a furnace vnto Gold: & therfore God answered Abraham, when he was now ready to sacrifice his son; Now I know, that thou fearest God. No doubt that was known vnto God afore: but by ý fact he brought to passe that his obedience was the better knowne vnto others: for we are like vnto certaine spices, whose sweet sauor is not felt, vnlesse a man bruse them well. We are also like to stons called Pyrites, which show not forth that fyre which they haue to burne, except when they be pressed hard with the fingers.

18 The tryall also (before spoken of) bringeth hope. Whereby we see, that God hath so disposed those instrumēts of his, as that they shold one helpe another, & the one bring in the other. By reason of the hope of

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the glory of God, afflictiõs are not troublesome vnto vs: but God giving vs strength, we beare them with a valiant minde. And in ỹ very suffering, we haue greater triall and proofe of the goodnes of God towards vs: wherebyõ we cõceiue the greater hope. So hope bredeth & bringeth in patience, and patience, hope. For when we consider that God was present with vs in suffering our afflictions patiently, we hope also that he will hereafter be present with vs, and at the length make vs blessed. The sicke man because he hath confidence in the Physitiã, suffereth ỹ impostume to be cut: afterward as he feeleth himself relieued, he putteth cõfidence more & more in the Physitian: so, as if need were that his foot shold be cut off also, he would nothing doubt to commit himselfe to his fidelitie. The Deuill, so much as in him lyeth, driueth vs to desperation, and by afflictions goeth about to perswade vs, that God is our enemy. But contrariwise, the Holy Ghost saith: because thou hast quietly & patiently borne affliction, it may be a sure tokẽ vnto thée, that God therein declareth his fauor towards thée: wherfore haue thou a good trust, for he will deliuer thée.

19 This confidence will make vs to resolue with the Apostle Paul, that no mãner of Rom. 8. 35

of tribulation shall bee able to remooue vs from the loue of God, which is in Christ: neither the losse of goods, of wife, Children, friends, lands & possessions, nor any thing in the world, becaus we are verily perswaded, that his loue & bounty towards vs is such, that oftentimes he most abundātly restoreth those things which are lost, for his sake: and that sometimes in the mids of tribulation, & even in the very crosse & death, he giveth to his Children so much strength and consolatiō, that in very deed, it is more than a hundreth fold. The losse of the sayd worldly things, is to many a great griefe: but, is not the winning of a hundred-fold so much, & ẏ obtaining of an everlasting kingdome, a good salue for this sore? If we gaine with the losse of trāsitory things, heavenly treasures: with the forsaking of worldly friends, Christ to be our deare & sure friend: & with the refusing father, mother, brother, sister, wife, children, purchase God to be our Heavenly Father, Christ our most loving brother, and to be loved of the Son of God as his deare darlings, & only begottē spouse: what haue we lost? what greater gaine can we haue? or what more profitable exchange can be made? This bargain, & profite, both our heavenly father promised vnto vs, by a

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will of his own hand, sealed with the blood of his onely Son, testified by the witnes of his Apostle, & left with vs in our owne custody, to be paid at ỳ sight whensoever we shal require it. Whereof this is the cõtent: Who so hath forsaken house, brother, sister, father, mother, wife, childrẽ, or land, for my names sak, he shall receiue an hundred fold, & the inheritance of everlasting life. Who can deny, but that hunger, cold, nakednes, extreame poverty, and wãt of things partly necessary, are a heavy burthẽ for man to beare? But the weight thereof is lightened & made easie to them that with a right eye and vnfeignedly doe believe Gods promise, & cast their care on him. Cast thy care vpon ỳ Lord: for he careth for thee. Your heavẽly Father knows that you have need of these things, meat, drink, & clothes. He ministreth these things in due time to the beasts of the earth, the foules of the aire, the fishes of the sea: and will he not keepe his promise vnto vs, for whose sakes he hath made these creatures, and hath made vs lords over them? what cause have we to mistrust his purpos, rather thã the bird ỳ flieth forth in the morning, vpon this natural perswasion, that he shal find food, not doubting, but that he who made him, will not suffer him to starue w̃

hunger? Haue wee seene such as put their trust in him, starue with hunger, die with cold, or perish through nakednesse? It hath not bēene heard of, that the righteous hath bēene forsakē, or his seed beg, wāting bread. For they, that know the name of the Lord, will trust therin: for he forsaketh not them that seeke after him. And he willeth vs in the day of our troubles to call vpō him, adding this promise, that he will deliver vs. Wherunto the Prophet David did so trust, feeling the comfortable truth therof at sundry tyms in many & dangerous perils, that he perswaded himself (al feare set a part) to vndergoe one painful dāger or other what soever; yea, if it were to walk in the valley of the shadow of death, ẏ he shold not haue cause to feare: comforting himselfe wͭ this saying (which was Gods promise made vnto al) For thou art with me, thy rod and thy staffe, even they shall comfort me. Is Gods staffe waxen so weake, ẏ we dare not now leane too much theron, least it should break? Or is he now such a changeling, ẏ he will not be wͭ vs in our troubles, according to his promise? wil he not giue vs his staffe to stay vs by, and reach vs his hād to hold vs vp, as he hath bēene wont to do? No doubt, but he wil be most readie in all extremities

Psal. 23. 4.

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to help, according to his promise. The Lord that made thee (O Iacob) and he that fashioned thee (O Israel) saith thus, Feare not, for I will defend thee, &c. Esay 44. 2.

20 He is that mightie Captaine, who having vnder his gouernmẽt many souldiers and seruants, hath them at his commandement, ẏ when he biddeth them goe, they go: when he saith abide, they abide: & when he willeth thẽ to do this or that, they obey his word. For, paine, pleasure, griefe, ease, sickenesse, health, life, and death, are at the becke and cal of God, and do come and goe at his appointment, as the faithfull Centurion tẽstifieth in ẏ Gospell: Yea, he worketh so forcibly in his Children that leane vnto his promise, that he maketh to them, of paine, a pleasure: of griefe, ease: of sickness, health: and of death, life: as contrariwise to the vnbeleeving, pleasure, ease, health, and life is a weary, irkesome, and painfull death.

21 But reason and our flesh are hardly perswaded, that we are beloued of God when we be exercised with afflictions: and yet the author of the Epistle to ẏ Hebrewes saith; That if we be not vnder chastisement, (whereof al are partakers) we are bastards, & not sons. And S. Paul to the Romanes bringeth in ẏ complaints of the Saincts which Heb. 12. 8.

were tormẽted and afflicted before Christs time: For thy sake we are delivered to the
Psal. 44. death all the day long: wee are counted as sheepe to the slaughter. They which made this complaint, were (as cannot be denied) most deare vnto God: & yet they make this sorrowful complaint; We are accounted as sheepe to the slaughter. As if they had sayd, We are otherwise dealt with, than the Fathers in the old time were dealt withal: vnto whom God seemed to beare great favour when as he inriched them, fought for them, gaue them victorie, & with excellent names and titles made thẽ famous and honorable: we say, we are nowotherwise dealt withal: for wee are delivered vnto the enemies as sheepe to be slaine, as vnto whom they may doe what pleaseth them: death hangeth all the day long over our heades, & we are never in security: but yet herein we are comforted, that we are not in this perill, as men that suffer for evill doing: but for thy sake, that is, for religion and godlinesse.

22 Whereby also, wee are admonished, that paines, punishments, and death, make not Martyrs, but the cause: for otherwise many suffer many grievous things, and yet are not Martyrs, nor Confessors. If punishments make Martyrs, then the Papists at

this

this day, might truly boast of Martyrdom; when, for their trayterous desert to their Prince and Countrey, they rightlie are executed. And some Sectaries and Schismatiks, which would faine be reputed Confessors, might then haue some iust colour to complaine of persecution, whē they are, by Ecclesiasticall censure, iustly punished. But these are such Martyrs and Confessors, of whom S. Augustine writing to Boniface, *de correctione Donatistarum*, and in other places, complaineth, saying: that in his time, there were Circumcellions, a furious kind of mē which if they could finde none that would kill them, would oftentimes breake their owne necks head-long, & would slay themselues. These men (saith he) must not bee counted Martyrs. These are not Sheepe, but Goats. These are not led against their wils; but run head-long through ambition & proud conceit. These Rams follow not ye example of Christ, of whom it is written, that when he was led like a Sheepe vnto death, yet did hee not open his mouth: for these set open their mouthes to to wide, vttring blasphemies against Magistrates: these haue forgotten the sentence of the Apostle, If I should deliver my body to bee burnt, and haue no charitie, it profiteth

We should then haue many Martyrs at this time in England.

1 Cor. 13.

me nothing. Therefore Martyres and Confessors, besides the goodnes of the cause, must be meeke, patient, and charitable.

23 Wherefore we, having a good cause, ought with patience & meekenes to be ready prepared, whē triall shalbe, to suffer persecution & tribulation, after the example of the holy Martyrs of the old time, because y Crosse alwaies followeth them which will liue godly in Iesus Christ. Then hee who hath promised vs, y neither in fire, water, no nor yet in the shadow of death he will be from vs, but will be our buckler, defender, & shield, faithfully will performe the same, in such wise, that no temptation shall so assaile vs, but that he will giue vs a ioyfull end and deliberance.

Marks of a true Martyr.

24 The holy Ghost hath caused many histories to be kept in writing for vs, y line now in y latter age of y world, to this end, that we should not only behold in them the fiery raging of the world (from the beginning) against the people of God, and how stoutly they withstoode and ouercame by faithfull patience the malice thereof, but also by reading of them, wee should in our like troubles, learne like patience, receiue the same comfort, and being throughly tryed, conceiue a sure hope of the same victory, which

which they, after many and sundry tryalls, did winne: whereof we shall not be disappointed if we to the end strive lawfully. If it be too hard, and above your capacity, to behold all the Histories and examples propounded in the Scriptures, and the Chronicles of Christs Church, with such consideration, that you may espy & behold in them, the order of Gods working w̄ his Church in all ages: and if you do not understand in diligent perusing them, that the end & issue was ever a joyful & glorious victory & deliverance, wherewith to cōfort our selues in the midst of miseries: take into your hands the comfortable History of King David: mark his whole life, from that time he was taken frō his fathers sheep, until his death: behold him in your selues, whensoever you shalbe afflicted with any kind of crosse.

25 After that the Lord had found out David, a man after his owne minde, & appointed him king over his people, who laboured worthily to deliver & defend Gods people frō their enemies the idolaters, that dwelt neare about him; he did not grant unto him such quietnesse, neither to his people, but ỳ he was in continual troubles, and no small dangers during the life of Saul, and also after Sauls death, the Idolaters, and also Sauls

friends, seeking all the wayes that might be, to depose him from his kingdome.

26 And not only was he thus vexed with his forrain enemies, but also most grievously of al other, by those of his household, who should haue been his most deare friends: his owne naturall Son Absolon, his most privy counsellers, the Nobility of the Realme, & the most part of his Subjects. Absolō pretending to his father David a great holines (as the manner of hypocrites is) desired to haue leaue to goe vnto Hebron, there to sacrifice, for the performance of a vow which he had made in the time of his being in Syria. But his meaning was, to obtayne the kingdome from his father, & stirre vp Israel against him: which he brought to passe. David was banished, & persued to the death by his owne son, who wrought so much villany against his own Father, that he did not forbeare, in ỹ despight of him, to mis-vse his fathers wiues in the sight of all the people. How grievous and dangerous this sudden change was to David, and to the people, which were but a few, in respect of ỹ great number of the malicious hypocrites which followed Absolon, it appeareth plainely in the Storie, and you may easily consider.

2 Sam. 15.

27 The best that was like to come of the matter,

matter, was, that while the kingdom of Israel was thus divided, Gods enemies, the Philistims, which had lyen so long in wait therefore, should snatch vp from both the parties the kingdome of Israel, and not only vtterly banish Gods true Religion from among the Israelites: but also bring them, their countrey, & their posteritie, into most miserable bondage and thraldome, and that to Gods enemies, the most vile people, and hated of the Lord.

28 David in all these perillous dangers of his owne life, losse of his kingdome, and vtter destruction of Gods people, did not discourage himselfe: but vnderstanding all this to be the worke of Gods owne hand, acknowledging the true cause, vnfeignedly did perswade himselfe, that the Lord after a time, when his good will should be, would give a comfortable end to all these storms and bitter pangs. His whole behaviour he himselfe described in a psalme, which is left in writing, for vs to learn hereafter, how to behaue our selues in the like persecutions.

29 When he was fled from Ierusalem, and the Priests were departed from him, with the Arke of the Lords Covenant, hee went vp vnto mount Oliver bare-foot, wept as he went, and had his head covered: and so

so did all the people that were with him: & he made his mone vnto the Lord, saying: O Iehovah, how are they increased that trouble me! how many are they that rise against me! how many are they ỳ say of my soule, there is no helpe for him in his God!

30 Wonder not, though this good King, with a heavy heart, and sorrowfull cheare, doth lament & bewaile his dolorous estate. Would it not grieue a King, when he thinketh of no such matter, suddenly to bee cast out of his royal seat, and brought in danger of his life, & that by his own naturall Sonne? Can the displeasure of any enemy so much pierce the heart of a kind Father, as the vnnatural crueltie of ỳ Son to seek his death, of whō he himselfe had his life? It grieued him no small deale, to perceiue such as had beene his wise Counsellers, whom he much trusted (whose duetie it had bene, with the spending of their own lines, to haue defended the common-wealth, brought to a good & quiet order both in matter of policie, and of Gods true religion) to be the supporters & maintainers of an hypocrite, who had neither respect to Gods true honor, nor pet consideration of duetie to his most honourable Father, neither regard to the prosperous weale of his native countrey. But nothing

of

of all these grieved him so much as this one thing, the remembrance and true acknowledging in himself, that he himself was the onely cause of all these evils. Hee called to remembrance, that these plagues fell vpon him sent from God, whose worke it was, & that for his sins which were the cause thereof: and this made him weepe and mourne: for, so soone as the Prophet Nathan had warned him of his offence, he cried *Peccavi*, I haue sinned: and afterward when he saw this grieuous and sudden change follow, he perceiued it came partly by his sin: by the work of God, & therefore submitted himselfe wholly to Gods will, saying: If I shal find fauour in the eies of the Lord, he wil bring mee againe, and shew mee both his Arke, and the Tabernacle thereof. But, and the Lord thus say, I haue no lust vnto thee: behold heere I am, let him doe with me what seemeth him good in his eyes.

31 Thus the worthy man of God acknowledgeth his troubles to bee of Gods hand, his sinnes to be the cause and therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receiue whatsoeuer should be laid vpon him. Hee assured himselfe, that when hee himselfe was most weake, then God would declare

clare his ſtrength for his owne glory ſake: and after he was reduced to faithfull repentance by the correction of his mercifull Father, then the rod ſhould be caſt into the fire.

32 This conſideration of Plagues and tribulations, both to priuate men particularly, & alſo of Realmes & whole Commonwealths, is diligẽtly to be weighed, that as they come from God, ſo they haue this end, & they tend partly to his owne glorie, partly to our profit & amendment. For although ſin be the generall cauſe wherefore all mankind was, is, and ſhalbe moleſted with many and ſundry kinds of troubles & calamities, yet the calamities & afflictions are not to all kind of men alike, nor yet for one end and purpoſe. For the wicked and reprobate are puniſhed, and whipped of God, to a farther end and meaning, than the godly and choſen Children, who are the true Church of God, the liuing members of Chriſt, and ſuch as ſhall neuer be ſeparated from God, and their loving Sauiour in Chriſt Jeſus.

33 Theſe, although they be neuer without trouble in this world, but alwaies exerciſed vnder the Croſſe, yet the cauſe and conſideration why God will haue them thus exerciſed, is either for the honour and glory of his owne name, or the profit, commoditie, & exceeding

exceeding benefit of them whō he thus afflicteth, either else for both these considerations together: for that there is no trouble comes to Christs Church, or any member thereof, which appeareth not plainly to redound to Gods glory, and the profit of the afflicted, if it be well and justly considered.

34 Thus you may plainly see, how God hath wrought in his Church in olde time, & therfore shold not discourage your selues for any sudden change: but with David acknowledge your sins to God, declare vnto him how many there be that vexe you, and rise vp against you, naming you Hugonites, Lutherans, Hereticks, Puritans, and the children of Belial, as they named David. Let the wicked Idolaters brag, that they will prevaile against you, & overcome you, & that God hath given you over, & wil be no more your God. Let them put their trust in Absolon, with his large golden locks, and in the wisedome of Achitophel, the wise counseller: yet say you with David; Thou, O Lord, art my defender, and the lifter vp of my head. Perswade your selues with David, that the Lord is your Defender, who hath compassed you round about, and is (as it were) a shield, that doth cover you on every side. It is he only that may and will compasse

With these and other such like reproches, are the Children of God often tryed.

passe you about with glory and honour. It is he that will thrust downe those prowde hypocrites from their seate, and exalt the lowlie and meeke. It is hee which will smite your enemies vpon the cheeke bone, and burst all their teeth in sunder: he will hang vp Absolon by his owne long Hayre: and Achitophel, through desperation, shall hang himselfe: the bands shall bee broken, and you delivered: for this belongeth vnto the Lord, to save his from their enemies, and to blesse his people, that they may safely proceede in their Pilgrimage to heaven, without feare.

CHAP. XII.

Concerning the alteration of true Religion in all Ages.

ALbeit David and his Kingdom, after he was annoynted King over Gods people, were exercised with many troubles during his time: yet he observed the ordinances of the Lord, and kept the true religion among his people, according to the Commandement of God. After him Salomon had governance over Gods people: who in the beginning of his reigne walking

king after his Father David, did build Gods temple, and observed the true Religion: But that lasted but a while: for in his latter yeares he fell to Idolatry and service of false gods, so that the true service of God began to bee corrupted.

2 After him his Sonne Roboam reigned, at whose beginning the Realme had such a miserable change, that it could never after recover it selfe againe. For the kingdome was divided, and ten Tribes which were called afterward Israel, fell from Roboam, and from the true Religion, vnto Idolatrie, and false serving of God: and so continued in false superstitious religion, alwaies hating the true religion of God, killing the Prophets that did teach the trueth, and the godly people that confessed the same many yeares; and yet all that time perswades themselues, that they had the true service of God, and that their doings did much please God. Yea, the face of Gods Church was so blemished, and brought to such a small number of true Professors, that the Prophet Elias complained, that there was not one left but he alone: whose life also they sought after. Consider wel this history, and the working of God with his Church and true religion.

ligion. The Prophet Samuel had taught ȳ people the true service of God: the worthy king David maintaindȳ same all this time, but with great difficultȳ. Salomon his son (a prince of most singular wisdom & knowledge, perfectly instructed in ȳ waies of the Lord) fell frō God, corrupted Gods religion with the false services invented by man: insomuch, that the Lord was so offended therewith, that he cut off frō the rule of his posterity, the most part of the kingdom: for the ten Tribes were never after him under the governāce of his successors: neither did they afterward walke in the feare of God, but in idolatry and false religion, till at the last God sent the Assyrians to invade thē, in that wise, that they overcame them, carried them forth of their owne countrey, dispersed them in many countreyes among the heathen, sent strangers to inhabite their land, & so vtterly destroyed the kingdome.

3 This was a fearful judgement of God: where he had but one smal kingdom in the whole world, ȳ bare the face of his Church, where his true honour was maintained, and that so suddenly, of twelue Tribes, ten should fall from God to idolatrie, and false religion: yea, and the other also during all the tyme of Roboam, and his sonne Abia,

after

after him. So that during al this time, ther was not in ỹ world any Church or people, where the sincere religiõ, and pure word of God was received by publicke authority, & common order: although God reserved alwaies some ỹ privately served him, & feared his name faithfullie, who were alwaies so hated and punished by the Idolaters, that their lines were bitter vnto them.

4 In those dayes did the Idolaters make ỹ selfe same reasons & arguments against the Prophets & their doctrine, which Idolaters do make now against Gods people, and his true religion, concerning generalitie. The faithfull thẽ lived amõgst those Idolaters wõ no lesse peril and danger thã the Christians haue done in Spayne, & in other Countries where ỹ Gospell hath not frée passage. The Prophets were then imprisoned, and driue out of their country lik seditious hereticks, the causers of al evill, as ỹ true Preachers in some places of Christendome now are.

5 After the death of the wicked kings of Iudah, God visited his people with some light of the trueth by the meanes of Asa, and king Iosaphat after him: who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of the Idolaters. The which reformation was

done, not without great difficulty & trouble & continued but a small time in that same order: For Ioram, the son of King Iosaphat overthrew the true service of God, contemned it, & brought in the place thereof the superstitions & Idolatries of the Kings of Israel; & so ỳ Church continued never perfectly reformed, but alwaies afflicted, til ỳ time of Ezechias. For although Asa, Iosaphat, Ioas, Amazias, Vzzias, and Ioatham, attempted a reformation, and were indifferently good Kings, yet was not ỳ Church cleansed of all the Idolatries, and false counterfeit Religion: as it appeareth by ỳ Prophets, Elia, Amos, Isay, Osea, Micha. But ỳ worthy King Ezechia, in the first yeare of his Reigne began to reforme Religion, brake down and banished all Idols, & Images, Hil-altars, & whatsoever was against Gods Commandement, restoring Gods true Religion after the rule of Gods word. The which thing as he brought to passe, not without great trouble and difficulty, so it continued in purity but a litle time. For his son, wicked Manasses, who raigned after him, put away, & forsake the true way, and brought in again all manner of Idolatry & false Religion: and did grievously punish, & persecuted the faithfull people & true Prophets. He shed (saith

e Scripture) innocent blood exceeding a-
ndantly. In like manner did his son Am-
on also, who reigned after him.

6 This grievous change remained thus,
ntill the good King Iosias made a new and
odly reformatiõ, which ought to be a glas
all Princes to behold themselues in. But
is godly reformatiõ of this good King did
t continue: for his son, and all the kings
Iuda after him, forsook the waies of God,
d restored again the Idolatry & false re-
giõ of their forefathers, and so continued
God sent the King of Babylon, to destroy
eir city, temple, & Countrey; who also led
em captiue into Babylon, where they con-
nued many yeares in great afflictiõs: as it
ppeareth by the Prophets, Ieremy, and Da-
el; so that in fiue hundred yeares & aboue,
the daies of all the Kings of Iudah, Gods
ligiõ was set forth & received in publick
ber sincerely and perfectly, and the con-
ary vtterly banished and abolished. But
the times of David, Ezechiah, and Iosias,
s Iesus the sonne of Sirah witnesseth) all
ings, except David, Ezekiah, and Iosias,
mitted wickednes: for euen all the kings
Iudah also forsoke the Lawes of God.

7 With what difficulty and troubles,
ods religion and true seruice was restored

after the returne of Gods people frō Babylon, and how short a tyme it continued in purity: what troubles & grievous persecutions the true servants of the Lord suffered, is partly set forth in Esdras and Nehemiah after in Hester, and then in Machabees. And although vnto the comming of Christ, there was an outward face, & beautifull show of Gods religion among the Iewes: yet was it so defaced, and vtterly falsified with traditions of the Pharisæs, who were at that time in estimation, that Christ himself doth testifie, ỳ their service was but vaine traditions of men, and the Commandement of God was not observed. All that time there were no Prophets to instruct them in the right way: for, immediately after the captivity, all prophesying ceased in Israel. Now peruse the History of our Saviour Christ in ỳ foure Evangelists, & you shal perceive what estate Christ found his true Religion in, what paines & travel he toke to restore the true & sincere honouring of God: with how great difficulty he brought it to passe: And at the last, how it cost him his life. After whose death, the crueltie of thē who would seeme to have & maintaine ỳ true honour of God, ceased not, but stirred vp most bitter persecution against the true Church of

Christ

Christ, and dispersed it throughout all the world. With what paines, troubles, & difficulty, true Christianity was planted, & false religion put away, S. Luke partly mentioneth in the Actes of the Apostles, who spent their liues in ỹ building of Christs Church. After Christs death, the cruel tyrant Nero the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church, to destroy his true Religion, most sinfully. Nerva his successor was friendly to the Christians. Trajan after him, a cruell persecuter & enemy; and then Hadrian; after whose time the Church had rest for a while. For shortly after, ỹ Christians that were in Asia, & also the west parts, were cruelly disquieted; shortly after this time, did England receiue the Christian Faith, & was the first Country of all the world that receiued the faith of Christ by publick authoritie, Lucius being the first Christian King. But the puritie of Christs trueth did not long here continue not much aboue one hundreth yeares. 9 Severus ỹ Emperor wrought al the means that might be, to destroy Christs Church, & to subuert the true religion w̄ most sharpe persecutions: after whose time, there was

some quiet. But, shortly after the cruell tyrãt *Maximinus* did sore molest the faithfull: & likwise after him, Decius, Gallus, Hostilianus, Lucius, & *Valerianus*, Galienus granted the Christians peace: Aurelianus persecuted them. And Diocletianus more like an infernall Serpent, than an earthly man, did as it were devoure the Church most cruelly. In his time was the greatest persecution that hath been before: the tormẽtors were much more wearie in sheeding of Christiã blood, and cruelly tormẽting the faithfull, thã the holy Martyrs were in suffering the paines. There were in this persecution, within 30. dayes, above seventeene thousand Christians killed most spitefully.

10 But Constantine the good Emperour became a Christiã, set the Church in peace, & was the first Emperour that did by publick authority, put down gentility, and truly maintained Christianity. But that lasted not long: for, within short time after, Julianus the Apostata being Emperour, went about to undo al that Constantine had done, used wonderful policies to destroy the christian Religion, and did afflict the faithfull verie grievously. After this tyme, the Church was grievously molested by the Arians: after, with Hunnes, *Vandales* and Goths: and so

Eusebius. Eccl hist. lib. 8. c. 9.

so continued many yeares, till all good learning begã wonderfully to be decayed. And at the length, albeit the Church seemed to be at rest, yet hath it beene euen vnto this day miserably afflicted, & wonderfully defaced by two vicars of ỳ deuil put in commission at one time, about eight hũdred years since: the one *Mahomet*, for the East: the other, Antichrist of Rome, for the West. The one forraign, the other a more neare and domesticall enemy to Christians. For, during these foure hundred years, Rome hath been Tophet, and the valley of *Hinnon*, and the very Altar wheron hath been sacrificed the bodies of Gods Children: whose tyranny and outrage is such, that the Kings and Potentates of the world, haue beene, and are greatly damnified, & iniuried by her; as appeareth by many notable Pageants, which shee hath played before our time: amongst which this one shall serue for many.

11 Pope Innocent being displeased with George Pogiebracius King of Bohemia, for fauoring of Iohn *Hus* and his religion (that is to say, for playing the part of a Godly Prince) did excõmunicate and depose him, appointing his kingdome to *Mathias*. But Frederick the Emperour would not therto consẽt: and especially after the death of the

aforesaid George, when the Emperour and the Bohemians leaving out Mathias, did nominate Vladislaus (son of Casimiris, king of Polonie) to be King of Bohemia. For the which, great warre and trouble kindled betwæne him and Fredericke the Emperour: wherin the Emperor had bæn vtterly ouerthrowne had not Albertus Duke of Saxony, rescued the Emperor, and represſed the vehemency of Mathias. This fire of diſſention being kindled by ẏ terrible thunder-bolt of ẏ Popes excommunication, did yet a greater miſchiefe. For, it hindred the ſaid Mathias in his expedition againſt the Turkes, wherein he ſhould haue bæne ſet forward & aided by Chriſtian Princes and Biſhops. The like curſe and excommunication hath been denounced by the Antichriſtiã Biſhop Pius Quintus, for the like cauſe, as we all know, againſt M. Elizabeth: but the ſame hath been altogether turned to her and her peoples good, by him that can & will bleſſe, where Balaam curſeth. What ſhold I needs to ſet before you the bloody broyles of Frãce & of the Low countries thereto adioyning, wrought and brought to paſſe by this domeſtical enemy, vnder the colour and name of a holy league, therby to maintaine Idolatry and ſuperſtition, & to roote out the religion

and

nd service of Almightie God? It is too too manifest; they haue felt it, and al the world cannot but condemn it. But what better cā be expected? Can any good com from Rome? No verily. For as Babylon is full of Ostriches; as Africa yearly brēdeth som Monster as Sodom & Gomer sendeth forth yearly poysom stinches: so the Church of Rome is the nurse & fountaine which sendeth forth error, rebellion, and vtter desolation (if it were possible) of all Christian kingdomes.

11 Now weigh and consider with your selus this same briefe rehearsall of the seate of Gods Church: how the Church of the Israelites was afflicted in the time of ẏ Kings, then carryed into a strange Countrey captiue, after their returne & reedifying of the Temple, what great perils and troubles it sustained, till after the daies of the *Machabees*: next, consider the history of Christ, and the Acts of the Apostles: After this, the ten notable persecutiōs, which the Church suffered vnder most cruell tyrants, from the eight yeare of Nero, by ẏ space of thrée hundred & twenty yeares, vnto the time of Cōstātine; & from his time thrée hūdreth years after by the Arians and barbarous Hunnes, Vandals and Goathes, by whose meanes good learning was decayed, and ignorance

brought

brought in: & then marke with aduisement how that from that time hitherto Mahomet hath vsurped & afflicted the East Church, and the Pope the West: for he began to exercise his proud power ouer the Church, about the same time that Mahomet brought in his religion. Consider, I say, with aduisement, in these times, how little while Gods Religion was maintained in the Church: what perillous changes were in the Kingdoms: what exceeding cruelties was alwayes vsed against the people of God, as though they had bene Hereticks, his word condemned as heresie, and the cause of all euils: and you shal easily perceiue, that neither Gilgal, Silo nor Mispah, can assure the Lords Tabernacle any rest: and that Religion keepeth no her place and standing any long time.

13 The vse and profit which is to be made hereof to our selues, is this: that forasmuch as God hath giuē vnto vs his word, and the Ministry therof, in such wise, that we haue amongst vs (blessed be his name therefor) his true religion & seruice: let vs not grow secure, forgetting our dueties vnto him, & regard of so vnspeakable a blessing: lest he come shortly and remoue our Candlestick frō vs. For he hath no lesse cause to execute his iudgements against vs now, thā he

old time against the obstinate & vnthākl Iewes; of whom he complaineth thus: hat shal I do vnto thee, O Iacob? thou uh wold not obey, I will turne me to other ations, and to those will I giue my Name. or, he intreateth vs continually as a Faer doth his Sons, as a Mother her daughs, & as the Nurse her yong Babes, that would be his people: and yet by our disdience we refuse. It is therfor to be fead, that the Kingdome of God shalbe taken om vs, and given to a nation which will ing forth fruits of the same. For I am be- perswaded, there is nothing that will ore spedily depriue vs of Gods fauor, and t will sooner bring vpon vs his heavie dgements, than our vnthankfulnesse, in using his word and Ministery.

14 It fareth with vs, as it did with the raelits, after their mighty deliverance out Egypt, in the wildernesse: who at the first hen Manna was strange vnto them, liked wonderfully, so that they would run out en on the Sabbath, although they were bidden to gather it; but some after war- weary of it. Even so in the beginning of Queene Elizabeths most happy reigne, we as men almost hunger-starved for lacke the spirituall food of Gods Word, the

Manna

Manna of our Soule, were right glad by what occasion, or from what māner of person soeuer we might heare ỹ Angelicall tidings (as it were from heauē) of our saluation in Christ, & of our iustification through faith in him: Yea, how ioyfull were we then to heare God serued in our vulgar tongue: but now either through negligēce or lazines we sit at home: or if we come to Church, it is either to heare newes, or eloquent phrases from the Preacher, or to vnderming and intrap him; or, peradventure, to fetch a nap or two, or to meet a friend, &c.

15 Through this fulnesse, some are grow so lazie and vnlustie towards the spirituall Manna, that they will no more go seek it abroad, as in former time of needs: but will haue it brought home to their houses, and so make the publick Minister, a Parlor-Preacher, as if it were now a tim of persecutiō where Eli hath his open place by one of the Pillars of the Temple, where any mā may find him which is desirous of knowledge. For they which desired to be instructed by Christ, asked him: Rabbi, *Vbi habitas?* Master where dwellest thou? He answered, Come and see; and they came to him, and not hee to them. He himselfe commanded it should be so: If any man thirst, let him come to me,

16 And

16 And as touching religion, many be of Gallios mind, that it is nothing but a question of names: or of Pharaohs mind, that it is but a vaine thing: or at most, of King Agrippaes mind, to be halfe Christians. But Nazianzen to the Arians saith, *Aut totum borna, aut totum abjice*: Either honour Christ wholly, or cast Christ wholly away.

17 There bee also many that deale with Gods word & his religion, as doth the Butterflie with the sweete flowers: and that is, even to die their wings with thē, that they may seeme to bee of a faire painted colour: these thinkē holines cōsisteth in oftē much hearing, how litle soever they practise. They can endure the sowing of a Gomer, although they reape but an Epha. To these it may be said, as Phocian said sometime to the Athenian bands, *O quam multos duces, quam paucos milites!* More teachers, than followers.

18 And as for the Ministry, it serveth for nothing now-a-dayes, but even for a whetstone, to set the peoples tongues on edge. Come, say they, let vs smite Ieremie with the tongue, and giue no heede to his words. Gods Ministers haue cause to complaine, as Ezechia in his time, that they be iudged and condemned at the dores of mēs houses, or as Christ and his Apostles, by the streets:

sive: and as Iohn Baptist, that they receiue their iudgement at the Table cloth, or Carpet, not from any Iudiciall seate.

19 Doe we thinke that God will suffer till this contempt of his word & Ministery vnpunished? he hath already looked a long time for our amending, and hath long borne with our evil doing. And as it is truly said of God, in respect of his long sufferance, that he hath leade sét: so as truly it may be said in respect of his heavy Iudgements following the same, that he hath prón hands. He commeth against vs slowly: but when he commeth, he payeth home surelie.

20 For these forty and seaven yeares past, who hath led the life of delights, but we? what nation vnder heade hath bin happy, but our English nation? Our God hath long loved vs: our God hath long suffered vs, & wt his chearfull countenãce hath most lovingly loked vpon vs. But even as the Trojans, when their city was beaten down flat to the ground, said thus: *Troja fuit*, there was a Troy, or, we had a Troy: so the time may come, wherein we may say, God was in this place, & we wist it not: we had once Gods favour, and we acknowledged it not. Nay, if Gods mercy had not bin a barre to hinder the prócedings of ỹ enemies of his

Church,

Church, the time of desolation had already
lē vpon vs especially vpon the death and
dissolution of our late gracious Soveraign:
which day, the Iebusites of this land expe-
ted, with a longing desire, as Esau did wait
r the daies of his Fathers mourning, that
ey might imbrue their hands in the blood
al true harted Iacobs of this Realme: but
hen the Sun of our prosperitie was not
clipsed, by reason of a most happy succession
a gracious David, whom God placed vpō
e seate of his Kingdom to rule his people
ith a wise and prudent heart; Then wee
id, that our hill was so strong that it could
ver be removed, and that we were quite
t of reach of al adversitie: But soone after
e Lord shoke the Tower of our happines
ith two stormes: The one was the Sword
the devouring Angell, which toke away
t the least forty thousand of our brethren
d Sisters, within the space of two yeares
r vnder: The other was, ỹ treacherous at-
pt of wicked subjects against our gracious
rd the King, & the state: But these clouds
ere no sooner overblown, but again we re-
rned to our securitie: & thē we were sunck
to the depth therof, pleasing our selues in
r owne waies: & putting the evill day far
ō vs, thē were we vpon the sudden thrust
into

Watson, and his complices.

The secrecy of the treason, amplifieth the mercy of God. The Gunne. power Treason.

into the brim of confusion, by ỹ late, cruell, inhumane, & diabolicall treasō, practised, by dissopall & miscreant wretches, against the King, the Quæne, their Royall issue, & the Estates of the land, Ecclesiasticall & Civill.

This Treason was as a Sea, wherein all other Treasons haue lost themselues. No tongue is able to expres, nor any heart is sufficiēt to conceiue the depth of this intended villany. Let vs imagine what horror it had bēn for vs to behold wō our eies our cities and townes invironed with domesticall enemies, who were ready to ransacke our houses, to confiscate our goods, to massacre our Children, to draw the Sword of warre in the land of peace, to quench the light of our Israel, and to remous our Tāble and Candlestick out of the place. But blessed be the name of our God, the keeper of Israel, who neither slumbreth nor sleepeth, who hath preserved vs from the violence of our enemies, & hath delivered vs *faucibus feri*, out of the jawes of death & destruction: The snare is broken, and wee are delivered. Our King, the Lords anointed liveth, to the glory of God, the good of his Church, the comfort of his Subjects: He flourishes as a fruitfull Vine; his royal sæde prosper in his sight: and all good people of the Land, of

what

hat condition ſoeuer they bee, haue their arts filled with ioy, & their mouthes with ſongs of thankſgiving, for the Lords gra-ious protection ouer vs. As for our ene-ies, ſhame hath couered their faces: they et, & gnaſh with their teeth: into the ſame t which they haue digd for others, they e fallen themſelues: the ſword which they ue sharped for others, entreth through eir owne ſides: their bane fire of Gunne-owder, turned into a bon-fire of ioy: with e ſame fire they thought to burne vs, they ue beene ſlaine, or ſcorched themſelues. his is the Lords doing, & it is wonderfull our ſight. It was a worthy conſideration a learned man of later times, who ſaith this purpoſe; *Eſt autem hæc peculiaris ars, vt diſcam, diuinæ ſapientiæ, ita temperare conatus alorum, vt illorum impietatem vertat in ſuam glo-iam: & exitium quod alijs intendant, vertat in au-orum perniciem, & bonorum felicitatem.* That is (as I may ſo ſay) the skill and the ſpeciall rade of the wiſedoms of God, ſo to temper nd order the endeauours and attempts of wicked men, that hee turneth them to his owne glory; and the deſtruction which they ttempt againſt others, to the vtter vn-oing of the Authors of it, and the happi-eſſe and comfort of the godly ones.

So it is to all the enemies of SION.

Eraſmus, vpon the PSALMS.

A moſt ſure and evident demonſtration hereof we haue in our late deliverance: for our intended deſtruction is turned vnto the confuſion of our adverſaries, vnto the ſa therance of the Goſpell, and to the encrea of Gods glory. Oh! let this be obſerved The 5 of November. 1605. haue all the dates in the peare; let it be w in Kalenders, in golde letters, that not onl the age preſent, but the generatiõ to com may be ſtirred vp with due thankfulnes and ye the beloved of our Lord Jeſus, w are participants and beholders of this gre & wonderfull mercy, acknowledge it wi thankful hearts and lips, and make know your thankfulnes, by your continuall obe dience: for, true thankfulnes is not verbal but cordiall and actuall: And, therefore, as Bernard hath very worthily obſerved, it is Bernard. called, *Gratiarum actio, non gratiarum dictio.*

If we deſpiſe our ſet light by ſo great gra ces of ỳ Lord, we are to lok for none other but ỳ the Lord will take the rod in his ha again, and vtterly confound & ouerwhelm vs with his iudgements, who wold not be reclaimed to true and vnfeigned repentanc by his everlalting mercies: for the Lord wi not be mocked, neither can he be deceived that which we ſow, that ſame ſhall we alſo redly reape. If we ſow the ſæde of diſobe dience,

ience, vnthankfulnes, and Apostasie, then shall we also reape the fearful crop of death and everlasting destruction, both of bodies and soules. From the which, the Lord of his infinite mercy saue and deliuer vs.

21 Let vs then, in time, recall our selues to a better consideration: & let vs constantly and thankfully imbrace ỹ word of God, and perseuer in the way of godlines. It was King Hezekias most commendation, that he did cleaue vnto the Lord, and departed not from him, and it was a Christian resolution of Policarpe, to the Lieutenant of Antony, who incited him to deliuer himselfe frō imprisonment & bonds, by blaspheming Christ: to whom he made this answer; These eighty six yeares haue I serued him, and yet did he never hurt me, and sure I wil not forsake him now. Euen so let vs resolue, that for so much as we haue begun our Pilgrimage in the spirit, never to end it in the flesh: And that if all the world would fall away from God and his word, yet wee, and ours, will serue the Lord. So shall we be sure in the ende of this our Pilgrimage, which wee haue passed with feare, to enter into that spiritual Canaan, which Christ our Iehovah hath promised vs.

FINIS.

A moſt ſure and evident demonſtration hereof we haue in our late deliverance: for our intended deſtruction is turned vnto the confuſion of our adverſaries, vnto the furtherance of the Goſpell, and to the encreaſe of Gods glory. Oh! let this be obſerved aboue all the daies in the peare; let it be writ in Kalenders, in golde letters, that not only the age preſent, but the generatiõ to come, may be ſtirred vp with due thankfulneſſe: and ye the beloved of our Lord Jeſus, who are participants and beholders of this great & wonderfull mercy, acknowledge it with thankful heatts and lips, and make knowne your thankfulnes, by your continuall obedience: for, true thankfulnes is not verbal, but reall and actuall: And, therefore, as Bernard hath very worthily obſerved, it is called, *Gratiarum actio, non gratiarum dictio.*

The 5 of November. 1605.

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FINIS.

CHristian Reader, if by the grace and mercy of God thou haſt receiued that benefite by theſe former conſiderations, which I haue prayed vnto God that euery one (which deſireth to be a Chriſtian indeed) may receiue; I doubt not but thou haſt a hearty feeling & ſorrow for thy ſins, with a deteſtation and loathing of the ſame, & doeſt earneſtly deſire to be reconciled vnto Chriſt, and to be aſſured of the forgiueneſſe of thy ſins, and conſequently of thy ſalvation: which by no better meanes thou canſt accompliſh, than by preparing thy ſelfe rightly & worthily to receiue the holy Sacramēt of the Supper of our moſt bleſſed Lord & Saviour Ieſus Chriſt. To which end & purpoſe, I exhort & beſeech thee, (evē for the loue of him who ſo dearly loued vs that he gaue his life for vs: yea, & as thou tendereſt the Salvation of thy owne Soule) that thou wilt enter into the Court of thy owne conſcience (which at the latter day will be a witneſſe either to juſtifie or condemne thee) & examine thy ſelfe, (either by this which followeth, or by ſome other godly & Chriſtian rule) eſpecially whether thou haue that faith, that repentance, that thankfulneſſe vnto God, and that loue to thy neighbours and brethren in Chriſt Ieſus, which is neceſſary to the receiving of ſo great a benefit and bleſſing, as is the body and blood of our Lord & Saviour Chriſt Ieſus, the only price of our redemption: leſt thou be found guilty, at the latter day, of the Lords body & blood. For he that eateth this Bread, & drinketh of the Cup of the Lord vnworthily, is guilty of the body and blood of the Lord, & eateth and drinketh his owne damnation: from which ſtate, good Lord deliver vs.

THE

THE COVRT OF CONSCIENCE,

Wherein every sinner may examine and trie himselfe, whether hee bee fitly prepared to receiue the blessed Sacrament of the Lord's Supper.

DEarly beloved in our Lord and Saviour Iesus Christ: If wee will bee worthy receivers of ỹ holy Supper of our most blessed Saviour and Redeemer, it is necessary we hearken vnto the Apostle S. Paul to the Corinthians; Chap. 11. ver. 27. **where he saith thus:** Whosoever shall eate this bread, and drinke this Cup of the Lord vnworthily, shall be guilty of the body and blood of the Lord. 28. Let a man therefore examine himselfe, and so let him eate of this Bread, and drinke of this Cup. 29. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discernes not the Lords body. **Here the Apostle showeth vs the danger of the vnworthy receiving of the Lords body and blood, & also ỹ means how we may be worthy receivers of the same; namely, by examining our selus: that is, by preparing our hearts and consciences in such wise, that we may confidently say with the Prophet** David, *M*ine heart is prepared.

2 The way then to prepare thy heart, is, to examine thy heart, and to indeavour, that it may be fit for God to dwell in. For thy heart and conſcience is Gods Court: which he will yeeld to no other: It is his throne, & none may ſit there but he: It is called *Thalamus Dei*, Gods Bride-chamber: wherein none may juſtly come, but ỹ right Spouſe.

3 This Conſcience of man, is a certaine light wherewith God hath indued it, as a perpetuall Surveyor, and beholder of thoſe things, which we have thoght, ſaid, or done. And it is called a good Conſcience, when it knoweth nothing but that which is good: But it is called a bad Conſcience, when it excuſeth that which is evill.

4 There are three things belonging to the Conſcience of every one, be it good or bad: Knowledge, Teſtimony, and Condemnation, or Juſtification.

5 Concerning the firſt, it cānot be denied, but that mans Conſcience putteth him in mind of thoſe things, which he hath thoght, ſaid, or done: as teſtifieth ỹ prophet David, Pſal. 51. 3. in theſe words; I do know mine iniquity, & my ſins are ever before me. And ſpeaking in ỹ perſō of God, he ſaith, I will reproue thee, Pſal. 50. 21. and ſet thy miſdeeds in order before thee.

6 The ſecond thing, which belongeth to Con-

Conſcience, is Teſtimonie, which ever accompanieth the warning and the gnawing conſcience. The warning Conſcience is oftentimes lulled aſleepe: But the gnawing Conſcience awaketh her againe.

7 This gnawing conſcience carrieth alwaies with it a witnes-bearer, which is a continuall remembrancer and regiſter of al that we do or ſpeake. This is more than a thouſand witneſſes beſids. If all the world ſhould ſay and ſweare for thee, that thou art innocent, and yet thy owne conſcience accuſe thée: that one ſhall be more than all the other: Contrariwiſe, if all the world ſhal ſay, that thou art guilty, and thy conſcience ſhal teſtifie for thee, that thou haſt committed no ſuch offence: it is to thee as a brazen wall, and bulwarke invincible againſt the whole world.

8 Then commeth the third thing, which is juſtification, or condemnatiõ. For preſently after the offence, the conſcience of a wicked man is vnto him in ſtead of an accuſer, a witneſſe, a judge, and a hangman: for no man can haue a more ſevere judge thã himſelfe: becaus when a man judgeth truely of himſelfe, he doth not abſolue himſelfe.

9 Cain, having moſt vnnaturally ſlaine his innocent Brother, felt the horror of con-

demnatiõ in his owne conscience. And therfore fearing the iudgement of God, he said:
Gen. 4. 14. Whosoever findeth me, shall slay me.

Iosephs brethren carried this condemnation in their owne Consciences, for selling their innocent Brother: and therfore, with shame and confusion of face, said: What shal we say or speake vnto my Lord? and how can we iustifie our selues? God hath found out our wickednes. And Pharaoh out of his owne guilty Conscience said, (albeit like an hypocrite) I haue sinned against the Lord your God, and against you.
Gen. 44. 16.
Exod. 10. 16.

Sauls owne conscience condemned him, in that he had persecuted David vniustly: and therfore said, Thou art more righteous than I: for thou hast rendred me good, & I haue rendred thee evil. Also Iudas, for the betraying of his Master Christ, felt such horror of conscience, that he confessed, saying; I haue sinned in betraying the innocent blood.
1. Sam. 24. 18.

10 Thus sin begetteth an evil conscience: and an evill conscience in the wicked, begetteth damnable feare & desperatiõ, which feareth his own suspitions. The tyrant Caligula never had secure & quiet rest, but ever continued in horrible dread and feare. That mõster Nero, after he had killed his mother, confessed ỹ in slæpe he was much troubled with

with her, and tormented with Furies that burned him, with flaming Torches.

11 If there be such terrour of conscience in the wicked, how commeth it to pas, that they are many times in such mirth & pleasure? Surely, because they are remooved from the way of sinners, into the Scorners chaire, and then all is quiet.

12 There was a time when there was a conscience in the World. And is the World better for age? No surely, for conscience is now shrunke into Science: and vnder the full sailes of mens knowledge, they fall to make wracke of Conscience; according to the saying of the Apostle, Some having faith and good Conscience, haue made Ship-wracke of their faith. 1.Tim.1.16.

Doest thou then (deare Christian) desire to haue ẏ hope of eternall life seated in thy heart? Looke that thou haue faith and good conscience. Which if thou haue, thou wilt say with father Iacob, vpon the least suspicion of wrōg, Cary with you again the money that was in your Sackes, lest peradventure it was some oversight. Gen.43.12.

Then wil your actions be so squared with truth, that with a good conscience you may say with Abimelech: with an vpright mind, and innocent hands haue I done this. Then Gen.20.5.

will

will you ſay with Zachee: Behold, Lord, if I haue done any mã wrong, I reſtore foure-fold. And ſo bleſſed ſhalt thou be, becauſe thou art not condemned in thy own conſcience. Therefore, before thou commeſt to the table of the Lord, follow the counſell of the Apoſtle, Let a man examine himſelf, (that is, his conſcience) and ſo let him eate. When Iehonadab came to Iehues Chariot, he ſaid, Is thy heart vpright, as my heart is toward thee? So when we come to be the Lords gueſts, he would haue our hearts vpright to him, as his is to vs.

2. Kin. 10.

This examination conſiſteth chiefely in this, to ſee and try, whether we haue theſe foure gifts of Gods grace: namely, Faith, Repentance, Thankſgiving to God, and true Charity towards our Neighbors. For, firſt we muſt haue faith; that is, a certaine and infallible aſſurance, and firme perſwaſion, that God is a mercifull Father vnto vs, in the name of his Son Ieſus Chriſt our Lord, whom he deliuered to death for vs. Yea, euery ſinner muſt apply Chriſt his merits particularly vnto himſelf. This Faith commeth not of vs, neither is grounded vpõ vs, or vpon any thing that is in vs: but it commeth from God, and is grounded vpon God the Father, Sonne, and holy Ghoſt, and

vpon

pon the promises of the Gospel, confirmed
wardly within vs, by the working of the
ly Ghost, which cryeth in our hearts Ab-
, that is, Father. Farthermore, this faith
nourished confirmed & increased in vs by
e holy Sacraments. For, in the Supper,
God as a good Father (after hee hath once
ought vs into his Church by Baptisme)
rnisheth vs spiritually with the proper
bstãce of his Son Iesus Christ, applying
making proper vnto every one of vs the
erit of his death and passion. To this end
and purpose it is, that Iesus Christ himself
giveth vs the bread and wine: that he com-
mandeth vs to eate and drinke it: that hee
saith, that the Bread is his Body, which is
given for vs: & that the Wine is his Blod,
which is shed for the remission of our sins:
by which words, he giveth himselfe wholly
vnto vs: he wil be our nourishment & spiri-
tuall life: he wil dwell in vs by his holy spi-
rit, & will that we abide in him by faith, that
through beliefe we may not perish, but have
eternall life, whereof he is the only Heyre &
giver. In like sort, the breaking of ỹ Bread
of the Supper, serveth to the confirmation
of our faith, and sure warranding of our
salvation: insomuch as it assureth vs, & cau-
seth vs to sée w̃ spirituall eyes, that Iesus
Christ

Mat. 26. 2.
Ma. 14. 21.
Lu. 22. 19.
1 Cor. 11.

Ioh. 3. 36.
Psal. 3. 7.
Mat. 11.
Heb. 2.

Chriſt was once broken with the pains of death in Ieruſalem, to deliuer vs from the ſame, and to get vs the eternall life. Alſo in that, by the commandemēt of Ieſus Chriſt we take the Bread in our hands, & then the Cup: Moreouer, in that that we eate the Bread, & drink the Wine, which turne into the nowriſhmēt of our bodies, we are certified, that by the hands of faith, we tak and embrace Ieſus Chriſt our Lord, for our only Sauiour and Redæmer: & that by the ſame faith, we eate his body ſpiritually, & drink his blood, to the hope of eternall life.

Now, euery one of vs muſt liue by his owne Faith, according as wee make our confeſſion in the Beliefe, which is called the Apoſtles, in that euery mā ſaith by himſelfe, I believe in God; and ſaith not, we believe. We muſt not here talk in our braine, or think vpon ỹ believing or vnbelieving, vpon the worthineſſe or vnworthines of an other man, but vpon our owne. For S. Paul doeth not teach vs to examine other men, or that other men ſhould examine vs, but he ſayth, Let a man examine himſelfe. Therfore let euery one of vs for their own part be aſſured in his heart, ỹ Ieſus Chriſt the true Meſſias, is come into the world to ſaue ſinners: amongſt whom hee ought

count & eſteeme himſelfe (by the example of S. Paul) the chiefeſt. Let him beleeue that Jeſus Chriſt came downe from heaue vnto earth, to lift vs vnto him from earth to heauen: that he was made the Son of man, to make him the Child of God: that he was conceiued by the holy Ghoſt, & that he was borne of the virgin Mary, to perfit & cleanſe his wicked conception & birth. Let him perſwade himſelfe, that the Son of God hath ouercome ỹ deuill; to deliuer him from the tyranny & ſlauiſh ſubiection of the Deuill: that he hath fulfilled al ỹ law, (loving God his Father with all his heart, ſtrength and might, and his neighbor as himſelfe) to get him iuſtice: that he appeared before Pilate an earthly Iudge, and receiued (as an euill doer) ſentence of condemnation for his life, to exempt him from appearing before the terrible iudgement ſeate of Gods iuſtice, to receiue ſentence of death & euerlaſting damnatiõ, for that he had offended one eternall and euerlaſting God. Let him aſſure himſelfe that the ſame Jeſus Chriſt went down to hell for him; that is to ſay, ỹ he ſuffered the ſorrowes & terrors of the ſecond death, and of the ſincere wrath of God, to deliuer him: that he dyed a death accurſed of God, (in that he was hanged on ỹ Croſſe) to purchaſe

chase him life and blessing before God: that he rose againe, for a gage and assurance of his resurrection: that he ascended into heaven, for a certaine token, that he also shall ascend thither: that he sitteth on the right hand of God his Father, to be for him an everlasting priest, teacher, king, defender, reconciler, & advocate: to be short, that he shal come at his last cõming, for his comfort and full redemption. Wee must also every one of vs, for his owne part, make proper to ourselues, (yea & make ours) all the goodnes, and all the riches that are in Jesus Christ: because that in giving himselfe to vs, he giveth vs his benefits also. So then, in that that Jesus Christ is God, it is to make vs partakers of his Divinity: In that that he is the Heyre and Lord of the world, it is to make vs partakers of his Lordship and Inheritance, and that wee recover in him the government of al things which we lost in Adam: in that that he is welbeloved of his Father, it is that we may be acceptable vnto him: in that that he is rich, it is to make vs partakers of his riches: in that that he hath all power against the devill, sin, hell, Antichrist, the world, and all our enemies, it is to defend and shield vs: and in that that he is just and good, it is to justifie vs, and to

make

make vs good: in that that he is happy and immortall, it is to make vs partakers of his bleſſednesse, and immortality.

When we ſhall thus particularly apply all the actions, and benefits of Jeſus Chriſt our Lord, and alſo all his eſſential qualities vnto our ſelues, putting our whole truſt in him, and in his promiſes, and diſtruſting our ſelues, then may we boldly come to the Lords Table: whereat we ſhal enjoy Jeſus Chriſt, God and mã, by the benefit of faith, and ſhall feele, moreover, a great encreaſe and augmentation of the ſame.

But wee muſt note, that it is impoſſible for vs, to be vnited & made one with Chriſt: and to be made partakers of the treaſures and riches which are in him, vnles we firſt renounce Antichriſt and his kingdom, & vnleſſe we deteſt al Idolatry, ſuperſtition and traditions of men, directly contrary to the pure ſervice of God, bounded & limited out in his word. For ſeing that God is our only Creator, & he giveth himſelfe wholy vnto vs, in the perſon of his Son Jeſus Chriſt, the true Iſaac, in whom all Nations of the earth are bleſſed: it is great reaſõ, that likewiſe by faith we giue vp our ſelues, & yeeld vs wholy vnto God. And thence it is, that God in the Law doth rightly require of his people

people, that they haue no other gods but him, & that they loue him w̄ all their heart, with all their ſoule, with all their ſtrength & vnderſtanding, that is to ſay, with all their parts, as well inward as outward. And thence it is alſo, that God doth not only re-
Reg. 18. buke and reproue al them that halt on both ſides; but commãdeth alſo, that they which ſacrifice vnto ſtrange gods, ſhould be put to death. And to this purpoſe S. Paul (minding to warne the Corinthians to flee from Idolatry) vſeth an argument, taken from the knitting together, and vnion, that we haue with Ieſus Chriſt our Lord in the Supper, ſpeaking after this ſort: The cup
1. Cor. 10. 16. of bleſſing which we bleſſe, is it not the cõmunió of the blood of Chriſt? And the bread which we breake, is it not the communion of the body of Chriſt? As if he ſhold ſay, that ſeing the Corinthians came not to the Supper to be partakers ſimply of earthly Elements, but to be partakers really, and indéed, of the body and blood of our Lord Ieſus Chriſt, to be made one w̄ him by faith, and to be made fleſh of his fleſh, and bones of his bones; that therefore it were too great wickedneſs & abhomination, to be preſent in the aſſemblies of Infidels, or to be partakers of their Idolatry. And therefore the A-

poſtle

poſtle addeth afterwards, that the Corinthians cannot drinke of the cup of the Lord, and of the cup of devils; and, that they cannot be partakers of the Lords Table, and of the devils table. Whereby he ſignifieth, that it is impoſſible to ſerue God, and the Devill together: and that whoſoever doth communicate with Idolatry, doth manifeſtly renounce our Lord Jeſus Chriſt. Therefore ſeing that darkneſſe is no more contrary to light, vice to vertue, death to life, paradiſe to hell, than the Pope & his doctrine is contrary to our Lord Jeſus Chriſt, and his holy Goſpell; it behoveth all true faithful people to withdraw them-ſelues wholly from Popery, & caſt off without delay the yoake of that Romiſh Antichriſt, that they may giue themſelues wholly to the ſervice of this Saviour and Redéemer, Jeſus Chriſt. But if ſo bee that the communion that we haue with the Son of God, and the promiſes of the heavenly Father, cannot intice & perſwade vs, to yéld our ſelues wholly to God, to put our truſt in him only, to ſerue and worſhip him only, according to his will; but that we will yet cleaue vnto Antichriſt, and his ſervants and Miniſters; yet at the leaſt, let the threatnings and judgements of God hinder vs, and feare vs to doe: As

1. Cor. 10.

Apoc. 18. when it is ſaid, Goe out of her, my people, that ye bee not partakers in her ſinnes, and that ye receiue not of her plagues.

Apoc. 14. And againe, If any man worſhip the beaſt, and his image, and receiue his marke in his fore-head, or in his hand, the ſame ſhall drinke of the wine of the wrath of GOD, yea, of the pure wine which is powred into the Cup of his wrath: and he ſhall bee tormented in fire and brimſtone before the holy Angels, and before the Lambe: and the ſtinke of their torment ſhall aſcend evermore: and they ſhall haue no reſt, day or night, which worſhip the Beaſt and his image, and whoſoever receiveth the print of his name. And againe, The fearfull and vnbelieving, the abhominable, Apoc. 21. murtherers, whore-mongers, ſorcerers, Idolaters, and all lyars, ſhall haue their part in the lake, which burneth with fire and brimſtone, which is the ſecond death. Let this, therefore, bee well printed in our hearts, that we be not ſeduced and deſtroyed with the vaine ſeruers of this world, which think it not a thing impoſſible to ſerue God and the Deuill, Jeſus Chriſt, and Antichriſt, to follow the commandements of God, and of men, and to ſatiſfie the affection of the ſpirit, and the fleſh at once.

2. Wee

2. Wee muſt haue Repentance.

THe preparations whereof we ſpake before touching faith (which applied vnto euery one of vs particularly, Ieſus Chriſt with all his riches & bleſſings) can haue no place in vs, vnleſſe it bring forth alſo in vs a true Repentance: that is to ſay, a true miſliking of euill, and a burning loue and affection to goodneſſe, as we ſee in the example of David, Peter, Paul, and other holy men. We muſt haue ſorrow & vnfeigned griefe, for that we haue offended God: for that we haue before-times wickedly abuſed our Creation, Redemption, and Baptiſme: for that we haue prouoked God with all our members: for that we haue abuſed our vnderſtanding, heart, tongue, feet, & hands: for that we haue giuen and ſet forth our ſouls and bodies (which are the Temples wherein God would dwell) to infidelity, idolatry, ſuperſtition, filthineſſe, blaſphemy, whoredome, extortion, vſury, robbery, gluttony, drunkenneſſe, ambition, exceſſe, ryot, and other worldly vanities; which is aſmuch as if we would haue lodged God the Father, the Son, and the holy Ghoſt, in a ſtinking & filthy priuy. We muſt therefore be ſorry for our wicked life paſſed: vſing a true and ſobere examining of our ſelues, which may

bring forth in vs a displeasantnes and horror of our fore-passed renting and breaking (by all manner of meanes) ỳ Law of God, to follow the will of the Devill, of ỳ world, and of the flesh. Now the breaking of the bread of ỳ Supper (which is omitted in the Passe-over of the Papists) shold cause vnto acknowledge & detest our wickednesse, that is to say, whatsoever is found in vs contrary & repugnant to the pure and holy Law of God. For, in that, that the bread is broken for vs, or rather, in that that we break the bread of the Supper of our Lord Jesus Christ, it signifieth vnto vs, that indeed it is we, that is, our sins and iniquities which haue crucified and put to death the Lord of life, who is the very same Jesus Christ our Lord: So that we must not do, as in times past the infidels did, which made great lamentations & inuectiues against the Jews, Pontius Pilate, Herod, Iudas, and them that had executed and put Christ to death, and in the meane season flattering themselues, vaunting in their own merits and deserts, and did not narrowlie consider, that Iudas, Pontius Pilate, and Herod, were but executers and ministers of their impieties and sinnes.

Let vs therfore consider in the breaking of

of the bread, that our ſinnes, yea, the ſinnes of every one of vs ſeverally, crucified the Sonne of God, and brake him with the ſorrowes of the firſt and ſecond Death: as namely, the words of the Supper do ſhow, that the body of Jeſus Chriſt was broken for vs, and his blood was ſhed for the remiſſion of our ſins. And our heavenly Father witneſſeth the ſame, ſpeaking of the death of his Sonne: For the ſinne of my people haue I ſmitten him. Then if it bee ſo, that our ſinnes being weighed in the Ballance of the Juſtice of God, were found to be ſo weighty, and of ſo great importance, that his wrath and diſpleaſur could never haue bẽ appeaſed towards vs, but by the death and Paſſion of his only Sonne, which maketh full ſatisfaction, I ſay, by the cruell ignominious death of the Croſſe: why ſhould not wee hence-forward deteſt and abhorre our ſin, as that which is the cruell & bloody murtherer of the only Sonne of God? Behold the Sunne and the Moone, behold the Element, behold the vaile of the Temple, behold the ſtones and Rockes, which were mooved at the death of Jeſus Chriſt, which ſhowed foorth tokens of ſorrow: And we which beare within our ſelues the cauſe of his death, ſhall not we haue in horrour and dete-

Eſa. 53. 3.

Mat. 27.

detestation this cursed enemie, Sinne, that is lodged within vs?

Shall we suffer it to rule and dwel in vs, as before, that it might bring home death vnto vs? Not so: but we must detest it, as ý which before-time separated vs frō God our chiefest happinesse: as that, that caused vs to lose the image & similitude of God, according to which we were created at the beginning by God. It is that, that hath wholy destroyed vs, that hath depriued vs of holinesse and righteousnes, that hath banished vs out of paradise, ý hath made vs slaues to the tyranny of the deuill, that hath made vs subiect to so many miseries, and diseases: and to be short, both to the first and second death. It is that, which after it had set a bar and diuision betweene God and vs, caused vs to see our owne filthinesse, purchased to vs a shameful and villanous infamy, made vs to tremble at ý voyce of our God, which was before most pleasant and loving vnto vs. It is that whereby the wrath of God is heaped vpon men: that maketh the earth to become barren, and to bring forth thistles: that causeth women to bring forth in sorrow, and that men eate their bread in the sweat & labors of their bodies. Seing then that sin bringeth forth, and procureth vn-

Sinne.

to vs

to vs daily ſo many miſeries, it followeth, that we ought to withdraw our ſelues from it, if we will not be wilfull enemies of our owne happineſſe and ſalvation. Now, then I cite here all diſordered & ſlanderous perſons, which notwithſtanding are ſo impudent to preſent themſelues to the Lords holy Table: I aske them what it is that they promiſed to God and his Church in Baptiſme? They will anſwere me, they promiſed GOD to renounce the devill and all his workes. But one of the chiefe and principall workes of the devill, is ſinne. Why dos wee not then abſtaine from it? Why are they Traytors, and diſobedient to God and his Church? Why have they conſpired with the Devill, the World, and the fleſh, againſt their owne Salvation? How dare they preſent themſelues before God, to aske him pardon and remiſſion of their ſinnes? ſeeing that more and more they heape ſinne to ſinne, and crucifie and kill againe, (as much as in them lyeth) the Sonne of God, or (at the leaſt) make a ſcorne & a ſcoffe at the purging of his blood which was applyed to them in Baptiſme. Put the caſe, that a wicked man, poore and deſtitute of all hope, were fallen into a mire, whereout hee could by no meanes raiſe him-

himselfe: and that some young Prince passing that way, took the paines to draw him out of the Ditch, to make him cleane, to cloathe him with gorgeous & precious Apparell: if this wicked man, and poore miserable catiue fall againe into the mire wilfully by his owne folly, & berap both himselfe, and his apparell, being moreouer in great danger of his life, wold not you think that this man were marvellously vnkind, and a contemner of that Princely bounty and goodnesse, and on the other side, a wilful and scorneful enemy of his own healthy, worthy to be lost and cast away, without any helpe or assistance? Euē so standeth our case with Iesus Christ: We fell all into the puddle of sin in the person of Adam: we are al wicked doers, and worthy of an hundred thousand gibbets, before God: we can by no meanes of our selues, get out of the ditch of Destruction, whereinto we are fallen by our owne fault. Behold the Sonne of God, the King of Kinges, the Lord of Lords, which commeth to draw vs out of this puddle, and to wash vs with his most precious blod, which vouchsafeth to cloath vs with the proper Cloak of his righteousnesse and innocencie. If wee come againe to wallow our selues in the puddle of sin, if we

we pleaſe our ſelues in it, if we defile and
deurt the robe of innocency which he hath
given vs in Baptiſme, are we not manifeſt
contemners of the inestimable loue and gift
of Jeſus Chriſt: and are moreouer worthy
to rot a thouſand times in our filthineſſe,
yea rather, to gnaſh our teeth everlaſtingly
with the Deuill in hell? It is euident.

Seeing then it is ſo, that the end of our
redemption, baptiſme, and juſtification, re-
quireth of vs to abſtaine from ſinne (ſo
far forth as poſſibly we may, and our fleſh-
ly infirmitie will ſuffer) let vs tak all paines
and diligence by the vertue of the ſpirit of
God, to caſt out from vs all foulneſſe and
filthineſſe, Idolatry, blaſphemy, rebellion,
hatred, murder, whoredome, theft, and vſu-
rie, and all other things contrary to the ho-
ly Law, if we wil not be more than ingrate-
full towards Jeſus Chriſt, and open ene-
mies of his Church, and our owne ſalva-
tion. But becauſe it is not ſufficient for the
inducing of a true and healthful repentāce,
to acknowledge our miſerie, to abhorre it,
to confeſſe it, and to abſtayne from it, but
we muſt alſo know, deſire, and do that good
which God commandeth in his word: we
muſt conſider the arguments that ought
earneſtly to ſtirre vs vp to ỹ ſanctifying of
the

the name of God. First, in that we are ioyned, and made one with Iesus Christ in the Supper, in that wee are made flesh of his flesh, and bone of his bones, in that we liue by his holy spirit: ought not this vpon good cause, to exhort vs to conform our selues to the image and likenesse of the holinesse of our Lord Iesus Christ? Can hee dwell in vs, nourish vs with his owne substance, quicken vs with his holy spirit, ioyne vs vnto himselfe, by the bond of faith; yet so, that he, his holy spirit, and faith, bring not forth in vs good workes? Moreouer, for as much as hee doeth not giue himselfe vnto vs halfe meale, and destitute of his qualities and riches, but accompanied with all spirituall gifts and blessings, adorned with righteousnesse and perfection, accompanied with innocency and sanctification, how can we receiue Iesus Christ, enriched with all his graces, that the righteousnesse of our head may shine in vs which are members, yea, shine in all our parts, as well inward as outward? Must it needs be, that the two parts of our soule, that is, our mynde and heart, which ought to apprehend and take hold of the promises of God, which ought to receiue by faith, the body and blood of our Lord Iesus Christ, that is, whole Ie-

sus

ſus Chriſt, true God, equall in euery reſpect to God his Father, and true man, made of humane body & ſoule: that this minde and heart (I ſay) muſt be applyed to the meditation & loue of worldly and wicked things, being deſtitute of the knowledge & loue of God, & of the loue of our Neighbour? Doth it behoue our body, which is the Temple of God, to be prophaned? That our eares, which were created of God to heare his voyce, ſhould be ſtopped againſt it, and be opened to vanities, wāton talke, & vnchaſte ſongs? Doth it behoue our tongue, which is bound by the right of Creation, to ſing the praiſes of God, & by the right of redēption, to ſhow forth the Lords death till hee come? That this tongue, which is ſo proper an inſtrument of the glory of God, ſhould be mute to goodnes, inceſſantly occupied in backbiting, ſlandering, blaſpheming, or at the leaſt, in ſpeaking idle words, whereof one day wee ſhall yeeld an account before the Throne of the Maieſtie of God? Doth it behoue our mouth, which ought to receiue the bleſſed ſigne of the body & blood of our Lord Ieſus, to ſuppreſſe the benefit of our Redemption, and to haue Adders poiſon in it? Doth it behoue our hāds, which ought to take (at the Supper) ỹ aſſured gage of the loue of God, the

the infallible pledges of his league with vs, the earneſt penny of our Saluation, to be voyd of goodnes? And beſide that, be giuen to extortion, theft, murther, oppreſſiõ, and violence? Doth it behoue our feet, which ought to runne and make haſte to goodneſſe, to be ready & light to run to miſchiefe? No, ſurely: But as he which calleth vs, is holy, ſo likewiſe muſt wee alſo be holy. As he hath brought vs by his holy Baptiſme in his holy Houſe, which is his Church, the Communion of Saints: euen ſo likewiſe muſt we lead therein a good & holy converſation. As he which waſhed vs from our ſins by the precious blood of his Son Jeſus Chriſt, ſo muſt we die to them, and liue in righteouſnes. As he hath called vs, to the incorruptible hope of the bleſſed reſurrectiõ & eternall life: ſo muſt we lift our hearts on high, and not be buried like Moles in this fraile and trãſitory earth. To be ſhort, ſeeing that the grace of God is ſet before vs euery day, and his holy word ſoundeth in our eares, to this only end, ỹ it may bring ſalbation vnto vs, and that (renouncing all vngodlineſſe and worldly deſires) we ſhould liue ſoberly, juſtly, and godly in this preſent world, looking for the bleſſed hope and appearing of the glory of the mighty God, and of our

Tit. 2. 11. 12. 13. 14.

Sauiour

baviour Jesus Christ; we must pray vnto this good God, that hee would giue vs grace so to behaue our selues towards him in liuing godly, so towards the poore in releiving them charitably, and so towards our selues in liuing soberly, that we may be found (at the end) irreprehensible, by the meanes of that his welbeloved Sonne, our Lord Jesus Christ.

3. Of thanksgiving.

THirdly, wee must giue thanks to this good God, for the benefit of our redemption: and for this cause, the Ancients called the holy supper *Eucharistia*, that is to say, gratefulnesse, good grace, giving of thanks. For if so be, that our ordinarie food and daily bread which God giueth vs for the nowrishment of our bodies, ought to be sanctified by the word, and receiued with thanksgiving; ought we not much more to thanke God for the heauenly bread, and for the nowrishment of our soules, which is offered vnto vs, and really giuen vs in the holy Supper of Jesus Christ? And we see also how Jesus Christ himselfe showeth vs an example hereof: For, when he tooke the bread of the Supper, S. *Matthew* and S. *Marke* say, that Jesus Christ blessed: and

and S. Luke expounded this word, Blessed, when he sayeth, that he gaue thanks.

Now then, seeing that we see that Jesus Christ, when hee tooke the bread at the Supper, gaue thanks to God his Father, as he did also when he tooke the cup, and that for the redemption of mankynde: it is our duety to doe the like. And that wee may the better bee moued to giue thankes to God, we haue to consider the greatnesse of the benefit of our Redemption, and the excellencie of the gift which God giueth vs at his holy Table: which cannot be done, vnlesse wee consider our miserable condition, which was before figured, by the temporall captivity of Egypt.

We see there how Pharaoh was strong and mighty: how hee knew not the generall: how he went about to kill all the seede of the Israelites, by the suppression and death of their men children. Wee see also how excessiuely hee caused the Israelites to worke without any hope of wages: how hee would not suffer them, by anie meanes, to sacrifize to the Lord, nor to goe foorth of the land of Egypt: Which thing continued not for one peare or two, but for the space of foure hundreth and thirtie peares. Heere may wee lively beholde a draught of

of our miſerie. Wee were all loſt and deſtroyed in Adam: We were all holden captiues in the helliſh Egypt, vnder the tyrannie of a ſpirituall Pharaoh, which is the Deuill. This tyrant was ſtrong and mightie: hee ſuffered vs not to ſerue our God: hée made vs to labour inceſſantly in ſlauiſh and vnfruitfull workes of ſinne, to the eſtablishment of his owne kingdome. He ſlew not onelie men Children, but hee led vs all indifferently, to vtter ruine and deſtruction. And this tyrannie had not onelie continued for a certaine tyme, but had beene eternall, and for ever permanent, if the mercie and power of our God, had not plucked vs out of it, by the Miniſterie of the true *Moſes*, which is our Lord Ieſus Chriſt: who is the true Lambe, which the heauenlie Father hath deliuered to death, to deliuer vs from it, and purchaſe vs eternall lyfe, as it is ſayde; GOD ſo loued the worlde, that hee hath giuen his onely begotten Sonne, that whoſo-euer believeth in him ſhould not periſh, but haue euerlaſting lyfe. Now then, ſéeing this good GOD hath done vs ſo great a pleaſure, as to frée vs from the tyranny of the deuill, of ſinne, of death, and of hell: ſéeing that his loue was ſo great, that hee de-

liuered

liuered his only Sonne to the cruell and ignominious death of the croſſe for vs, which were the ſeruants and bond-ſlaues of Satã his wel-beloued, for vs which were his enemies: the iuſt, and the Lambe without ſpot, for vs which were ſinners and corrupt: the only Heire of Paradiſe, for vs which were worthy the Heires of Hell: ought we not to be rauiſhed with admiration of this great and vnſpeakeable loue of God towards vs? and our tongues to be for euer diſplaied to publiſh with a loude voyce, the prayſe of the benefit of our redemption? It is very reaſonable. And therefore we ſée that Jeſus Chriſt admoniſheth vs of our duety in this behalfe, ſpeaking of the celebration of the holy Supper, Do this in remembrance of me. And S. Paul expreſſeth what remembrance this is, when he aduertiſeth vs, that as often as we ſhall eate this bread, and drinke this cup, we ſhow the Lords death till he come. Seeing then ỹ God requireth of vs, a true acknowledging of the benefits which we receiue at his hands, and bountifulneſſe by the meanes of our Lord Jeſus Chriſt: let vs take heede that wee be not ſpotted with the fault of ingratitude: eſpecially, if wee will not incurre the wrath

Luke. 22.
1 Cor. 11.

full

wrathfull diſpleaſure of God, and acknowledge him for Iudge, whom we would not acknowledge for a gentle and merciful Father: As S. Paul alſo to this purpoſe threatneth the ingrate and forgetfull, when hee ſaith; Whoſoever ſhall eate this Bread, and drinke the Cup of the Lord vnworthily, eateth & drinketh his owne damnation. And rightfully is the vengence of God diſplayed againſt them which wickedly ſuppreſſe the glory of God, in that which cõcerneth their owne ſalvation. For if ſo be that a murtherer ready to behãged for his wicked dæds, caſting away, and reiecting his Princes gracious Pardon (and not vouchſafing to thanke him for it) deſerveth worthily the Gallowes: or if a child deſerue the rod, for not giving once, I thanke you, to his Father, when he hath receiued at his handes great and ſingular benefits; much more we (which for our ſinfull and wicked deedes deſerue to be hanged in Hell) if wee contemne the grace of God, our Soveraigne Prince, and make no account of the everlaſting benefite, which our heavenly Father preſenteth vs withall in Ieſus Chriſt, who is offred to vs in the Supper: by good right and reaſon, we (I ſay) are worthy to periſh for our vnkindneſſe and vnthankfulnes.

fulneſſe. But here muſt wee diligentlie marke the poynts that follow.

Firſt, this acknowledging muſt bee made to one only God, by his only Sonne Jeſus Chriſt: For, even as God by his only Sonne hath redeemed vs from everlaſting death; ſo will hee, that to him alone, and by him alone, in whom he is well pleaſed, we render thanks for his benefits. And we ſee how S. Paul ſetteth this forth vnto vs in many places, and peculiarly in the Epiſtle to the Epheſians, where he ſaith; Bleſſed be God, even the Father of our Lord Ieſus Chriſt, which hath bleſſed vs with all his ſpirituall bleſſings, in heavenly thinges in Chriſt, as he hath choſen vs in him before the foundation of the world. But they which call vpon Saincts, put their truſt in them, or in their merits; they alſo which make them patrons, and advocates to Godward; and likewiſe they which truſt in their owne ſtrength, in their merits, will, or good workes, rob God of his glory, and cannot giue him true thanks for the benefite of Redemption. For wee cannot giue to any creature, the leaſt glorie that may bee, in the matter of our Saluation, but wee commit ſacrilege againſt God the Creator.

And

And therfore, renouncing our ſelues and
every liuing creature, let vs ſay with the
Apoſtle, Vnto the King everlaſting, immor-
tall, inviſible; vnto God only wiſe, be ho-
nour and glory, for ever and ever. 1. Tim. 1. 17.

Secondly, thanks muſt be giuen, not
with the mouth only, but with the heart
alſo: For ſeeing that God is a ſpirit, he re- Iohn. 4.
quireth a ſeruice of vs, that is agreeable
to his nature: that is to ſay, hee will bee
ſerued of vs in ſpirit and trueth. And
therefore when the praying of God for
the benefit of redemption commeth in que-
ſtion, we muſt haue our hearts lift vp on
high, and there muſt be a conſent and mu-
tuall agreement betweene our inward af-
fections and our tongues: As we ſee how
Dauid exhorteth himſelfe to the ſame, when Pſal. 103. 1.
he ſaith; My ſoule praiſe thou the Lord, and
all that is within me, praiſe his holy Name.
My ſoule (I ſay) praiſe thou the Lord, and
forget not all his benefites. And the bleſſed
Virgin ſignifieth the ſelfe-ſame, in her ſong, Luk. 1. 46.
ſaying; My ſoule, magnifieth the Lord, and
my ſpirit reioiceth in God my Sauior. Now
all hypocrites and wicked perſons, alſo
they that ſing and pray in an vnknowne
tongue, are heere reproued. For where
there is no vnderſtanding, there is no

affection nor will, & consequently no faith: without which, whatsoever we do, be it never so faire and glorious before men, it is but sin and abhomination before God. Let vs take hede therefore, that in this behalfe we wander not, and goe astray: lest we be condemned with the Iewish people, which honoured and served God in vaine: insomuch as they came neare vnto him onely with their mouthes, & honoured him with their lips, but not with their hearts.

Esa. 16.13. Mat. 15. 8.

Thirdly, it must be done at all times and seasons, that is to say, aswel in affliction, as in prosperitie: And to this purpose Dauid protesteth, that he wil alwaies giue thanks vnto the Lord, and that his praise shalbe in his mouth continually. And S. Paul admo-

Psal. 34. 1.

1. Thes. 5. 18.

nisheth the Thessalonians, to giue thanks in all things: adding; For this is the will of God in Iesus Christ. But this is cleane contrary to time-seruers, and to all them which in time of prosperitie fawne vpō the Gospel, and are well content, for that time, to serue God; whom afterward, in time of affliction they defy, and set at naught.

The cause of this mischiefe is, for ỹ they haue not yelded themselues to the Church of God for a good end and purpose: as, to extoll the glory of God, to seeke their owne

saluation

salvation, & the salvation of their brethren; but rather to make themselves greater in their goods and honors, and to satisfie their owne affections. And therefore it commeth to passe, that as sone as the devil lifteth up his hornes against the Church of God, and persecutions be at hand, they melt away by and by in afflictions, as doth waxe before ỳ fire: they are offended, and parched with the Sunne of the Crosse: they are sorie for the god they haue done: they repent themselus that they were so hastie, to confesse the name of our Lord Iesus Christ in the assẽbly of the faithfull: they wish they had never known God, nor his word, nor his Church, nor his Ministers, because they make greater account (as Esau did) of one messe of pottage, thã of the birth-right & blessing of the heavenly Father. But let such manner of persons know, that it shall no more profit them, that they make a faire beginning, and jolly holding up of their buckler: than it did Cain, Esau, Saul, Iudas. For seeing that sentence is general, that whosoever cõtinueth vnto the end, he shalbe saved: it followeth by the contrary, that all they which doe not continue constantly in the confession of the Son of God (but are hindred by their goods, and honours, loue of the world, and ease of

Gen. 37. 34.

the fleſh) to ſet forth and declare with a continual traine, ỹ benefit of our Redemption: It followeth (I ſay) that ſuch perſons ſhall goe to ruine & everlaſting deſtruction.

Laſt of all, this acknowledging muſt not only be priuate, but publicke, in the face & preſence of the whole Church: and therefore as David ſaith; What ſhal I render vnto the Lord for all his benefits toward me? I will take the cup of Salvation, and call vpon the name of the Lord. I will pay my vowes vnto the Lord, even now in the preſence of all his people. And againe, I haue declared thy righteouſnes in the great Congregatiõ: Lor, I haue not refrained my lips (O Lord) thou knoweſt. I haue not hid thy righteouſneſſe within mine heart, but I haue declared thy trueth and thy ſalvation. I haue not concealed thy mercy and thy trueth from the great Congregation. So then, this ought to be wel printed in the hearts of the weake, and thoſe that are aſhamed to confeſs and praiſe only our Lord Jeſus Chriſt. For ſeing that God doth avouch vs openly for his people, and giveth himſelfe freely vnto vs, & to our children in the perſon of his welbeloved ſon our Lord Jeſus Chriſt, we can doe no leſſe than avouch him publickely for our God, & Saviour, in ỹ perſon of that ſame his welbeloved

Pſal. 116. 12. 13 14.

Pſal. 40. 9. 10.

beloued Son Iesus Christ, our Lord and Sauiour.

4. Of Loue.

FAith, Repentance, and acknowledging of Gods benefites, cannot haue place in vs, and in vaine are we called Christians, or brag we of our selues, for the practise of the Commandements of the first Table, which concerne the seruice of God before mentioned, vnlesse wee shew the effects by the keeping of the Commandements of the second Table, which concerne the loue of our neighbour: without which we cannot worthilie present our selues to the holie Table of Iesus Christ our Lord. And therefore it is, that Iesus Christ himselfe in the Sermon at the Supper which he made to his Apostles, the same night that hee was betrayed, and deliuered to death for vs, did diligently beate this point into their heads, saying, By this shall all men know that yee are my Disciples, if yee haue loue one to another. Ioh. 13. 35. And againe, This is my Commaundement, that yee loue one another, as I haue loued you. Ioh. 15. 12. Greater loue than this hath no man, when any man bestoweth his life for his friends: Yee are my friends, if you doe whatsoeuer I command you. To the same ende tendeth al-

alſo that, that the ſame night Jeſus Chriſt waſhed the fæt of his Apoſtles: which after waſhing he ſaid vnto them, Know ye what I haue done vnto you? Ye call me Maſter & Lord: and ye ſay well, for ſo I am. If I then your Lord & Maſter haue waſhed your feet, ye ought alſo to waſh one anothers feet: for I haue giuen you an example, that you ſhold doe euen as I haue done to you.

We muſt therefore (according to the cõmandement and example of the Sonne of God) be furniſhed with true and hote loue, that we may worthily preſent our ſelues to the Lords Table. If wee will haue a true deſcription of this loue, we muſt take it of S. Paul, which painteth it out in liuelie colours, writing to the Corinthians in this ſort. Loue (ſaith he) ſuffereth long, and is
1 Cor. 13. bountifull, loue enuieth not, loue doth not boaſt it ſelfe, it is not puffed vp, it diſdaines not, it ſeeketh not her owne things, it is not prouoked to anger, it thinketh not euill, it rejoyceth not in iniquitie, but rejoyceth in the trueth. It ſuffereth all things, it believeth all things, it hopeth all things, it endureth all things. See what manner of loue ours ought to be: euery one of vs muſt endeuour, that all the parts of this deſcription may rightly agree vnto vs: we are many waies,

and

and in sundry sorts exhorted to this loue and brotherly concord, in the holy Supper of our Lord Iesus Christ.

First, in that, that we must wait one for another, and that it is not lawful for every one of vs to celebrate ỹ Supper particularly, and apart: but whē the whole congregation is assembled together, all the faithfull must take, eate, and drinke the bread & wine of the Supper, according to the cōmand of Iesus Christ: Take ye, eate ye, and drinke ye all of this: It is a true signe and testimonie of the vnity that ought to be among vs.

1 Cor. 11. 35. Mat. 26. 26. Mar. 14. 21. Lu. 22. 19.

Moreouer, in that, that being all gathered together in one house of God, which is his Church, we doe there all call vpon one selfe-same Father, which is in Heauen: we haue all one selfe-same head, Aduocate, and Intercessour which is Iesus Christ; we are all quickned vō his holy spirit which dwelleth in vs: in that, that we haue al one selfe-same word of God: in that, that we all eate of one selfe-same spirituall meate, and drink also of the selfe-same spirituall drinke: in that also that wee all pretend as brethren to one selfe-same inheritance, which is the kingdome of Heauen, ought not this to enflame vs with true and hote loue?

Mat. 12. Io. 11. 17. 1 Tim. 3. 1 Iohn. 2.

Finally, the making of the Bread and Wine

Wine of the Supper, doeth teach vs also what vnity and concord we ought to haue one with another: For as wee see that the bread is made of many Corns, and yet notwithstãding afterwards it is but one selfe same lumpe of bread: as we see also that the Wine is made of many clusters of Grapes, and yet after it is made, it is but one onely wine: in like sort must the Christiãs, which are many in themselues, be ioyned together through loue in one bodie, which is the Church, whereof Iesus Christ ought to be the Head and Leader. But we must note, that this loue whervnto we are exhorted, by so many reasons of the Supper, cannot be where there is enuy, brawling, contentions, rancour, debate and diuision: and therefore, before wee come to the Supper (which is a witnes of our agreemẽt, as well with Christ, as with his Congregation) if wee haue had any strife and contention without brethrẽ; we must louingly reconcile our selues vnto them. If any man haue offended vs, wee must frankely and freely forgiue our Brethren, yea our enemies, as wee would that our good GOD should pardon vs; and as we see how Iesus Christ our Lord, hath left vs an example of his loue, when he prayed to God his Father for his

Mat. 5. 23.

Lu. 23. 34.

his enemies which put him to death: as we reade alſo that S. Steven did the ſame. Againe, wee muſt alſo marke that this loue ought to bee practiſed in all Eſtates. Kings muſt loue their ſubiects: they muſt bee Nurſes of the Church of GOD, louers of common peace. They muſt vſe their people with al moderation and clemency. So likewiſe muſt the people honour the king; they muſt be obedient to al his Lieutenants and Officers. The Paſtor muſt loue his flocke: he muſt watch, take paines and pray inceſſantly for it. So likewiſe muſt the Sheepe loue their Paſtor, the Fathers their Children, the Children their Fathers and Mothers, the Wife the Husband, the Husband the Wife, the Maſters their ſervants, and the ſervants their Maſters: and every one, in his calling, muſt endevor to exercis loue, in that vocation wherevnto God hath called them. For, otherwiſe it will be impoſſible for vs to do our dueties faithfully as well towards God, as towards Men, if the rule of loue doe not guide and governe vs in all our doings. Which loue increaſe in our hearts, O deare Father, for the loue of thy only Sonne, and our only Saviour Ieſus Chriſt, Amen.

Act. 7. 60.

Iſa. 49. 23. 1. Pet. 2. 13. Rom. 13. 2.

1. Sa. 12. 13.

Other

Other necessarie obſervatiõs, for them that will come to the Lords Table.

IN the foure Articles aforeſaid, conſiſteth the true examining of our ſelues, notwithſtanding wee muſt take good heede to theſe poynts and notes which follow.

Firſt, we haue to note, that we muſt not caſt our heads and bend our braines, to examine curioſly another mans life: as many doe, which ſearch out and ſcan ſo narrowly the blemiſhes of their brethren, that they forget their owne. It is to be wiſhed, and we muſt procure it as much as lyeth in vs, that the Church of God may bee maintayned in puritie, without ſhow of offence: But, foraſmuch as in this world, Corne ſhall alwaies be mixed with Chaffe, weeds with Wheate, good fiſh with bad, Iudas with true Apoſtles, fooliſh Virgins with wiſe, none of vs muſt bee offended therefore. And moreover, let every man endeavour to finde that perfection in himſelfe, which hee deſireth to bring into another.

Mat. 3. 31. Mat. 12. 24.

Secondly, we muſt not thinke that faith, repentance, giving of thanks, and loue, and other vertues which God requireth of vs can be perfect heere in this world: for there will

will be alwaies in vs, (how regenerate and new borne ſoever we be) ſome remnants of ſinne, of incredulity, of lacke of repentance, vnthankefulneſſe, of ſelfe-loue, which is directly contrary and oppoſite to the true loue of our neighbour. As long as wee liue, the fleſh will fight againſt the Spirit, ỹ Deuil, and the world will mak war againſt vs, as the liues of the Patriarkes, Prophets, and Apoſtles, doe ſufficiently witneſſe vnto vs, ſo that, euen at the laſt breath of our life, we ſhall haue neede to craue of our God, that he would forgiue vs our ſinnes through his Sonne Ieſus Chriſt.

Rom. 9. 25. Gallat. 5. 2. 1 Pet. 5. 8.

Notwithſtanding, ſo farre it is, that the imperfections which are in vs, ſhould cauſe vs to drawe backe from God, and from this holy banquet, that rather (ſo that we be diſpleaſed with our ſelus for them) they ought to cauſe vs to come the ſoner; to the intent, that as poore reſamiſhed creatures, wee might more gredily, and with greater deſire receiue Ieſus Chriſt, which is the true Shepheard of our Soules.

Thirdly, although it be not required of the worthy commers to the Supper, to haue a perfect Faith, perfect Repentance, perfect giving of thãkes, perfect loue: yet muſt they be (notwithſtanding) true, and proceed from the

the heart and from the ſpirit. Our faith muſt not be feigned: our repentance muſt not be counterfeit and painted, as that of hypocrits: the thanks which we giue vnto God, muſt not come only from the mouth: neither muſt we loue our brethren in word only and not in déed: but let the whole profeſſion of our faith & Chriſtian life, aboue al things, be farre from oſtentation and hypocriſie, ſo that we take more pains, to be good Chriſtians indéed, and before God, than to be ſo counted & taken before men. Which Grace, Lord, for thy Sonne Jeſus Chriſt his ſake, grant vnto vs.

Of thoſe that wilfully refuſe to come to the Lords Supper.

BVT as there are many which doe amiſſe, in preſenting themſelues vnworthily to the Communion: ſo there are many which doe amiſſe on the contrary ſide, in that they will by no meanes come, nor preſent themſelues to that holy banquet, for feare of communicating (as they ſay) vnworthily, and ſo conſequently to bee culpable of the body and blood of Jeſus Chriſt. But let them that abſtayne of ſet purpoſe from the Lords holy Table, know, that it is no leſſe fault vpon an vn-

unthankfulnesse and contempt, to abstaine from the holy and sacred means which God presenteth to vs at the Supper, than to receiue it vnworthily: as we see that a patient which being very sicke, maketh no account of the receit and dyet which the Physitian hath prescribed, is no lesse faultie than hee which abuseth, or vseth it not competently, as the Physitian hath appointed.

Therefore, let not this sort of people flatter themselues, as though by this meanes they could be excused both before God and men: seeing that it is a most certaine truth, that so hainous ingratitude is in no wise to be admitted, or worthy excuse. For, first of all, such men doe willingly contemne the commandement of Iesus Christ which saith to all his; Doe this, take ye, eate ye.

Secondly, they contemne the blessed remembrance of the death and Passion of the Sonne of God, who commandeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption: that is to say, the precious body and blood of Iesus Christ, which are given and distributed to all faithful Christians in the Supper: according as it is said; This is my blood, which is shed for the remission of

your

your ſinnes. Finally, they deſpiſe th Church and the vnity thereof, and willing ly excommunicate themſelues from the C munió which the faithful haue in the Sup per, as well with Ieſus Chriſt, as one wi another: We ſée therefore how fondly the contemners of the Lords holy Supper do fall, and are vtterly inexcuſable. And there fore let vs take good heede that we follo them not, if we will not bee puniſhed wit them, which for their oxen, farmes, wines, trafficke of merchandize, refuſed to come the marriage in the Goſpell.

Mat. 12. 7. Lu. 14. 22.

Contrariwiſe, of them which come vnwor thilie to the holie Supper of the Lord, o ought not to be therevnto admitted.

These haue not faith, & ſin againſt the firſt Article.

ALL Atheiſts, that is, ſuch as are with out God, miſ-believers, ignorant o God and his word, all Heretickes an falſe prophets, all Magitians, Idolater and ſuperſtitious, which are partakers o the Table of Devils: likewiſe all the which haue but an hiſtoricall faith, all th adherents and miniſters of the Romi Antichriſt, and they that eſtabliſh by an manner (whatſoever) his Kingdome, depend thereon: alſo, all they which ha not yeelded themſelues to the Church

Go

Church of God, and haue not made profession of our faith: Finally, all they that customably sweare, either by the name of God, or by their faith, and apply it to vaine matters and causes of no value; all those ought to abstayne from the Lords Table, forsomuch as they haue not a true trust in God; without the which we cannot be members of Iesus Christ, nor consequētly be apt and mete to receiue life of Him, which is the only head of the true faithfull.

These haue not repentance.

ALL they which liue slanderously, all impenitents, and vnthrifts, all contemners of God, of his word, and of his holy assemblies, all blasphemers and denyers of the Name of God, all despysers of correction and Ecclesiasticall Discipline; They also that ordinarily haunt and frequent euill company, which walke in the counsel of the wicked, which stand in the way of sinners, which sit in the seate of the scornefull: To be short, they in whom appeareth no amendement of life, no regeneration, & they that commit hainous and infamous vices, and such as are to be punished by the Magistrate: all these, after that they are knowne to be such, ought not to be admit-

These sin against the second Article.

psal. 1. 1.

ted to the Supper: and if they present themselues vnto it, they ought not to bee receiued; lest that which is holy, bee giuen to Dogs and Swine, to the great dishonour of God, and slander of his Church.

Mat. 7. 6.

Of thē which sin against the third Article, which consisteth in giuing of thanks.

WIthout true Faith and Repentance, we cannot be meete to set forth the praises of God: who will not be praised by the mouth of wicked. And therefore all Infidels, Ignorants, and impenitents, sinne also against this Article, and ought not to be receiued to the Lords Supper. Also they that are mad, or foles, either by nature, or some other accident. They also, which by reason that they be vnder age (as little Children) cannot shew forth either the Lords death till he come, nor are capable of the Supper of the Lord.

These are not thankfull.

Finally, they which by fragility, vnkindnesse, and contempt, in time of persecution, did forsake Gods cause, and renounce the Name of our Lord Iesus Christ, ought not also to be admitted thither, vnlesse that they doe first make open confession of their fault, and be reconciled to the Church of God.

Of

Of them which sinne against the fourth Article: which consisteth of Loue towards our Neighbour.

THE disobedient to Father and Mother, to the Magestrate, & to all Superiors, the seditious conspirators, fighters, murtherers, and such as beare malice and hatred against their neighbours, they that are carried away with the fire of revengement, whoremongers, adulterers, incontinent buggerers, drunkards, and gluttons, deceivers, thieues, and vsurers, backbiters, mockers, false witnesses, lyars, and commō perjured persons: and in summe, all they which make an Art of the breach of Loue towards their neighbors, contayned in the second Table of the Law of God, ought not to be received to this Supper. For, seeing that the Scripture pronounceth thus, that such sort of men as haue none acquittance of God, are shut out of the kingdom of heauen, and shall not dwell in the Lords holy Mountaine: they ought of right to be shut out from the sacred signes, whereby the faithfull are ioyned to Iesus Christ, and made possessors of eternall lyfe.

These are voyde of care.

Eph. 5. 5. Psal. 15.

Prayers for private houſes and families.

Morning Prayer.

Moſt gracious God, and loving Father, we heartily thanke thee, for all thy loving kindneſſe, ſo abundantly ſhowed towards vs, for our Election, Creation, Redemption, mercifull Vocation, Juſtification, Sanctification, continuall Preſervation, for that moſt aſſured and moſt comfortable hope which thou haſt given vs of our Glorification in the world to come. Wee praiſe thy glorious goodneſſe, for ſo mercifully preſerving vs this preſent night, and delivering vs from all dangers both of body and ſoule: for that thou haſt granted vs ſo ſweete and comfortable reſt, and haſt now preſently brought vs vnto this preſent day. And as thou haſt ſafely preſerved vs vnto this preſent houre, from all the dangers of this life; ſo wee beſeech thee, to continue this thy favour towards vs this day, and the whole courſe of our life. Suffer vs not, by the vayne allurements of this world, to bee drawne away vnto ſinne and wickedneſſe. Aſſiſt vs with thy grace and holy ſpirit, that we may not ſpend

spend our time vainelie, or vdlie: but that wee may alwayes bee diligentlie exercised in the dueties of our calling, to the benefit of our brethren, and discharge of our owne consciences. Grant that in all our consultations, wordes, and workes, wee may ever haue thee present before our eies, Amen.

Evening Prayer.

O Most gracious God, and loving Father, we heartily thank thee, for all thy loving kindnesses, so abundantly showed towards vs: for our Election, Creation, Redemption, mercifull Vocatiō, Justification, Sanctification, continuall Preseruation, and for that same assured and most comfortable hope which thou hast given vs of our glorification in the world to come. We doe praise thy gracious goodnesse, for so mercifully preserving of vs this present day and delivering vs from all perils and dangers, both of Soule and Body, and giving vs all thinges necessary for this present life, as health, foode, Apparell, and such like. This gracious goodnes of thine, we beseech thee, O Lord, to continue towards vs for ever. And here we offer vp vnto thee, our Souls

and bodies, our liues, and all that we haue, in aſſurance, that that cannot periſh which is committed vnto thee. Take vs into thine hands, and keepe vs this night, that our bodies may ſleepe, and our ſoules may watch for the comming of thy Son Chriſt: That ſo both our bodies and Soules, may be the more apt, and the better able, to ſerue thee, in that ſtate and calling, wherein thou haſt thought good, in thy great mercie, to place vs.

Then *Morning* and Evening, as followeth.

WE confeſſe and acknowledge, O moſt mercifull Lord, that we are moſt miſerable and wretched ſinners, aſwell by the originall corruption of our nature, as by the courſe of our euill & naughty life: we haue and doe daily tranſgreſſe and breake thy moſt holy lawes and Commandements, both in thought, word, & deed. By the meanes of this ſin and corruption of ours, we doe cõtinually deſerue moſt juſt condemnation, and to be for euer caſt out of thy preſence. Yet ſuch is thy goodneſſe againe towards vs, that in mercy thou wouldeſt not ſuffer vs thus in our ſinnes to periſh: but haſt ſent thine owne deare Sonne Jeſus Chriſt, to take vpon him what-

whatſoeuer is due; to reconcile, and make vs at one with thee againe. In him therefore, and through him, we come vnto thee; beſeeching thee for his ſake, that we feeling the grieuouſneſſe of our ſins, and groaning vnder the burden of them, may feele the releaſe and eaſe of them, in that wee through thy holy ſpirit be aſſured, and ſtedfaſtly do beleeue, that Chriſt hath borne the burden of them, euen for vs. Grant, O Lord, that we being aſſured hereof in our cõſciences, may through thy holy ſpirit be renewed in the inner man, to hate, deteſt, and abhorre ſin, and to ſtudy to liue according to thy bleſſed will, during our whole life.

We doe not only pray for our ſelues, but alſo al the whole Church, eſpecially, ſuch as bee perſecuted for thy word: Graunt vnto them, that whether it bee by death or life, they may glorifie thy Name to the worlds end. Be merciful to this Church of Engländ, Scotland, and Ireland, we beſeech thee good Lord: preſerue euery part and member of the ſame, eſpecially thy ſeruant Charles, our moſt gracious King. Grant him all ſuch gifts as be needfull for ſo high a calling, to the aduancement of thy glory, and the benefit of this Common-wealth, to the eſtabliſhing of the perfect gouernment of thy

Church, to the roting out of Superſtition, & to the governing of his ſubiects in peace, and tranquility. Defend him, O Lord, from all conſpiracies, treaſons, rebellions: and ſo worke in the hearts of his ſubiects, that (knowing his authority doth come frō thy heavenly Maieſty) they may with dutifull hearts obey him, in thee, and for thee. And heere (O Lord) we proſtrate our ſelues, and yeld vnto thy diuine Maieſtie, frō the very bottome of our hearts, all poſſible praiſe and thanks, for the wonderfull deliverance of our moſt gracious King and Quæne, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, aſſembled together in Parliament, by Popiſh treachery appointed as Sheepe to the ſlaughter, and that in moſt Barbarous and Savage manner, no Age yeelding example of the like cruelty. Giue vs grace, good God, never to forget this thy great mercy towardes vs: Preſerue the Counſell and Maieſtrates of this Realme, that being enlightned by thy holy Spirit, they may defend thy trueth, ſuppreſſe wickednes, and maintaine Equity. Behold all thy Paſtors, bleſſe their labors, increaſe the number of them, place over every Church a painefull Watchman, remoue all idle Lub-

Lubbers, and confound the power of Antichriſt, and turne the hearts of the people, that they may be obedient vnto thy trueth. Bleſſe the two Vniverſities, Oxford, and Cambridge, and all the Students of the ſame, with all Schooles of learning. Behold all thoſe that bee afflicted with any kind of Croſſe, that they may profit by thy correction in newnes of life, through Jeſus Chriſt our Lord: In whoſe name for theſe mercies, & whatſoever elſe thou knoweſt to be needfull for vs, and for thy whole Church, we pray vnto thee, as he himſelf hath taught vs in his holy word, ſaying: O our Father, &c.

The Lord make his face to ſhine vpon vs, and bee mercifull vnto vs: the Lord turne his favourable countenance vnto vs, and grant vs his peace. The grace of our Lord Jeſus Chriſt, and the loue of God the Father, and the moſt comfortable fellowſhip of the Spirit, be with vs, preſerue, and keepe vs, this day, or this night, and evermore, Amen.

Another godly Prayer, to bee ſaid at all times.

O Eternall and everlaſting God, which haſt made thy dwelling about the heavens, and by the Scepter of thy might, doeſt

the powers of the world, all which ſhould ſound to thy praiſe, & redound to ỳ honor of thy glorious name: we moſt vile wretches, whom thou haſt made of the duſt of ỳ earth, throw down our ſelues here before thy Maieſtie, vnworthy to bee made thy ſtoolſtole, ſubmitting our ſelues vnto thee; & acknowledging our ſins, we appeale to thee for mercy. We confeſſe (O Lord) that our wickednes is great, our miſdeeds many, & our ſins innumerable: and thou art iuſt, thy iudgemẽts are ouer al the world, and the punishments due for our ſins are intolerable. Forgiue them, O Lord, forgiue them: mollifie our hard hearts, & giue vs light ſpirits, that we may ſee our ſinne, and learne to tremble before thy Maieſty, and feare to offend any longer. Oh, be thou fauourable vnto vs, for elſe wee are loſt for ever. If thou be angry, what may make vs merry? If thou be offended, how may we be pleaſed? If we haue loſt thy fauor, what friendſhip can help vs? If thou withdraw thy face from vs, what good ſhall our riches doe? If thou be not on our ſide, what ſhall we doe with the help of man? If we be whole in body, and ſicke in ſoule, rich in ſubſtance, & poore in godlineſſe, haue the world at will, and know not how to vſe it; If wee haue ſuch liberty to doe

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what wee would, and yet ſo ſinfull to doe nothing as we ſhould: Oh, the ſinnes of ſo corrupt hearts, what miſerie will it bring vs! What woe will it worke vs! How many plagues are there ordained for ſo great ſinnes! And what a continuall paine will our vngodly pleaſure purchaſe for vs! O Lord, if thou let vs liue here a while in wealth and eaſe, to the end we ſhal liue for ever hereafter in miſerie & woe; alas, that ever we were borne, to ſee ſuch woful dais! O farre be that from vs (O Lord) and continue thy mercy towards vs for ever.

We confeſſe that our ſins haue well deſerved thy wrath, & our wickednes is great anough to prouoke thy anger: & we know that thy mercies already ſhowed vnto vs, haue bin more thã our deſerving: we haue alwaies felt thy fatherly affection towards vs, whẽ we haue ſhowed our ſelues vnnatural Children, & rewarded thee evil for good. O Lord, forgiue it vs, forgiue our vngodly behaviour, and lay not our ſinnes to our charge: but, good Father, continue thy mercy towards vs ſtill. Looke fauourably vpon this Realme, bleſſe vs with thy goodneſſe, and defend vs from Satan, & all his miniſters, overthrow their diveliſh deviſes, & bewray their vngodly policies: preſerue our

King

King, whom thou haſt placed ouer vs, let him rule faithfully in thy feare: make his dayes happy, and ſend him a long life, if it bee thy good pleaſure: and when this his Princely ſtate here on earth ſhal ceaſe, giue him an heauenly Kingdome, where he may reigne with thee for euer.

Bleſſe our moſt noble & illuſtrious Prince Charles, and the reſt of the Kings moſt royall Iſſue. Bleſſe alſo, wee beſeech thee, the Lords of his Maieſties moſt honourable priuy Councell, make thē wiſe in thy feare, to giue ſuch Councell as may tend to thy glory: let his Nobles know that their honours conſiſt in thy worſhip: Teach Magiſtrates to humble themſelues, and ſeeke the aduancement of thy glory: let them know that they are not placed in offices by thee, to goberne as they liſt, or doe ỳ which ſeemes good in their owne eyes; But to ſuppreſſe ſin, and ſuppoꝛt vertue. Let thē draw their ſwoꝛdes, to cut downe vice, & imbꝛace godlineſſe, as that which is only their woꝛſhip: teach the Miniſtrie, to teach the truth vnto their flocks, and ſéeke the ſafetie of thy people, and not their owne priuate gaine: Let them not be ſuch as can teach others, & not themſelues; that can ſheare the Sheepe, and not féede the flocke. Let not the deſire of

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filthy lucre, make them careleſſe to doe their
nuety: But let the remembrance of thee
(which will call them to an account) cauſe
them to haue a care of their charge. Teach
Maſters of houſholdes, Miſtreſſes, and
Dames, Children and Seruants, to ſerue
thee, and leade their liues in thy feare. O
Lord, learne them to know, that to dwell
vnder thy defence, is only to be happy; and
not to obey thee, is to be accurſed, & to heap
vp to themſelues wrath againſt the day of
wrath, when euery man ſhall be rewarded
according to his workes. Let the power of
thy Maieſty (which canſt wt a word ſhake
all the powers in heauen and earth) ſtrike
ſo deepe into our hearts, that we may ſet
more by thy fauour, than all the faire coun-
tenances of the world, which are but vani-
ty. Let not any thing be our delight, but ỹ
which may pleaſe thee: & let nothing make
vs ſorie, but that which doeth offende thy
Maieſty. Alſo, we beſeech thee, to lok vpon
thy whole Church (whereſoeuer) and with
fauour behold it: comfort the afflicted mem-
bers therof; deliuer them with ſpæd, or giue
them patience to tarry thy leaſure. Let thē
not faint in that good courſe they haue be-
gun, that ſuffer for thy trueth: but be thou
their helpe in trouble, and lay no more vp-

on

on them, than they are able to beare. And although wee at this time, here at home, haue not ſo great cauſe to complaine, as many of our Brethren in other Countries, becauſe thou (O Lord) haſt dealt more fauourably with vs, than with them: yet let vs not be prowde of our eſtate; but giue vs hearts of humilitie, to proſtrate our ſelues before thy Maieſty: for we know that our deſerbings are not ſuch, nor thy hãd is not ſo ſhortned, but that thou canſt ſtrike vs aſwell as them. Let not ſo great wickednes lodge in our breaſts, that our proſperitie ſhould make vs forget thee. Although we ſléepe now in ſecuritie, and think our ſelues out of danger, yet thou canſt quickly ſet the Nations about vs, vpon our eares, & giue vs ouer to a worſe miſchiefe, euen amongſt our ſelues: thou canſt ſone make a whole man, a ſicke body, and a liuing body, a dead corps, and all our pleaſures may ſone bee gone: the aduerſitie of one houre may make vs to forget all. Our ſins haue truly deſerued theſe, and greater plagues, but that thy mercy towards vs hath bæne great: which we beſeech thee for euer to continue. Forgiue vs our ſinnes, and pardon vs for thy Son Chriſts ſake: quicken vs, as thou art wont to doe thy choſen: giue vs a taſte of

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the ſoules of thy Kingdoms; that we may know it is better to be a doore-keeper in thy houſe, than to dwell in the tents of ỹ wicked & vngodly. Let not the vaine delights of this corrupt world, lead vs vnto vanity: nor let the alterations of this changeable time, turne our hearts from thee: but teach vs to learne, that thou art alwaies one and the ſame, and doeſt never forget thoſe that put their truſt in thee. We know that thy fatherly care over thy Children is great; ỹ they ſhall not loſe a haire of their head, but thou wilt know how they part from it. O learne vs, for ſo great loue, to loue thee againe, and feare to offend ſo deare a Father: keep farre from vs the breach of thy lawes, covetous minds, lying lips, ſwearing tõgs malicious harts, vnchaſte and vngodly behaviour, which doeth offend thee, and prouoke thy anger againſt vs: and beate downe our ſtout ſtomacks, that we may ſtand in awe, and fear thy diſpleaſure, ỹ the plagues due for our ſinnes, may bee turned away from vs. O Lord, make vs wiſe in time; plant in our hearts a loue to thy iudgements, and alwaies to haue in minde, that thou which madeſt the eye, muſt needs ſee, which madeſt the eare, muſt needes heare, and thou which ſearcheſt the hearts and reines

reines, muſt needes finde out our wickednesse. And because of our selues we are not able to dos any thing that is good, but prone and apt to al kind of sinne and wickednes, we beseech thee to assist vs with the aid and helpe of thy holy Spirit: that wee may through the same doe those things which of our selues we are not able, ỹ it may be to thy glory, and for the health of our owne Soules. Oh! let these our prayers pierce the heavens, and enter into thine eares, and giue vs these, and al other things necessary for vs, frō this time, to the end of our liues; and after death, a life to liue or ever and ever, for thy deare Sonnes sake: In whose Name we beg it of thee, in that Prayer, which he himselfe hath taught vs, saying: Our Father, &c.

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